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# Moody

## MONTHLY

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THE CROSS**

By William Culbertson RECTOR OF YOE

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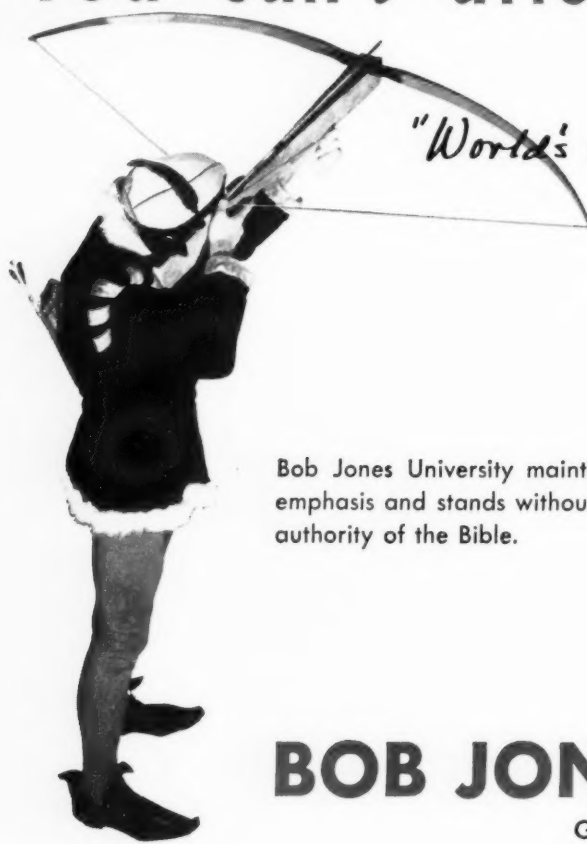
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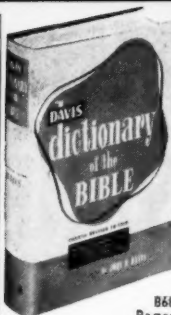
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Dr. Leland Wang grew up in a Buddhist home in China but as a young man came to know the Lord, through the witness of his newly converted wife. Besides heading the work of the Chinese Foreign Missionary Union, in Indonesia where he makes his home, Dr. Wang has also traveled widely in an evangelistic and Bible teaching ministry in the United States and most other countries in the world. "Apples of Gold" is typical of the riches Dr. Wang finds in his reading of God's Word.



Wang

Dr. Enock C. Dyrness, who gives us one of the two features in this issue which are designed to be helpful to 1958 graduates, has long been active in national educational circles. President of the National Association of Christian Schools, Dr. Dyrness writes on "Don't Underrate the Christian School." He serves Wheaton (Ill.) College as registrar and professor of education.

The remaining major article, "The Life Through the Cross," is by MOODY MONTHLY's editor-in-chief. After reading it you will agree that the average Christian—perhaps that includes you—falls far short of appreciating all that actually comes to him in his daily life because of the cross. The message has a place in this issue not only for its pre-Easter timeliness but also for its year-round impact and helpfulness.



Dyrness





# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

MARCH • 1958

Volume 58 • No. 7

WILLIAM CULBERTSON  
editor-in-chief

WAYNE CHRISTIANSON  
executive editor

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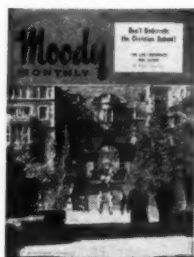
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### THE COVER

A narrow street  
in an old town . . .  
a shaded walk,  
a turreted wall . . .  
a narrow way,  
but the way to wisdom . . .  
preparation for life,  
for God,  
for His work,  
for His life.



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# Mixing Bowl

By Mrs. Willard Aldrich

## All of a Morning

A gallon of milk a quarter-inch thick covers a lot of space," remarked Mommie, eyeing the stuff as it ran under the refrigerator and headed for the stove. "Catch that stream before it gets too close to the cabinets!" Joe mopped hurriedly while Becky swept glass and milk into the dustpan.

Dutchy came to watch, her black glossy coat in sharp contrast to the white pool. Pogo lapped daintily at the edges, his blue Siamese eyes wide with wonder at so much at once.

"Get them out of here! There's glass all over!" and they were ousted unceremoniously. Dutchy's retriever instincts made her long to wade in for the big sections of the broken gallon jug.

"This is just what we needed," thought Mommie, glancing at the clock. "Twenty minutes before time to eat and the lunches not yet packed . . ."

"See if you can't get a place cleared by the work counter and I'll start the sandwiches," she said. "Net, skim another gallon and everybody be careful of that swinging refrigerator door! We don't want another flood."

With flying fingers the twelve double sandwiches were jellied and peanut buttered. Quickly Virginia wrapped them in wax paper, tucking them expertly into the sacks and adding cookies and celery sticks.

"But Mommie, it was right there last night on the desk," Bobbie wailed, "and I looked everywhere."

"What was, and where?" shouted Mother in the general direction of the kitchen door. "Look up on the couch in our room," she advised, knowing that everything landed there sooner or later—in piles.

"Call Daddy; he's in the study. Get his coffee ready. And yell up the front stairs for Tim and Tad. Why in the world are boys so slow!" she muttered, buttering toast and stirring oatmeal. "No wonder they all need wives to carry them on!"

Daddy came in as calm as a morning sunrise and the family gathered around the table. Mother looked at the clock.

"The milk made us late," she remarked, while Daddy, used to such vagaries, poured cream generously on his mush

and everyone else's within reach. Soon they were gone, the children hurrying over the hill for the school bus and Daddy driving the blue car down the road.

Mommie looked out the window and counted the calves in the orchard. "This would probably be the day they'd get out," she decided, checking to see that the gate was locked.

The logs in the fireplace needed shifting together and when they were burning brightly, Mommie sat down by the fire with Pogo curled like a brown and cream furry ball on her lap. Dutchess settled herself with a whump! at her feet, head on paws as she watched the fire.

"These are the happiest days of your life . . ." That's what everybody was always saying to her. "And the most hectic," she added, thinking of her brood of nine vigorous youngsters.

"In quietness and confidence shall be your strength . . ." That's what it says in the Bible. Quietness of heart and confidence in God . . . that's for mothers. (Fathers, too, but today she was thinking of mothers.)

"There wasn't much quietness when that milk was all over. And breakfast was terrific—not even time to read a single verse. They all raced out the door without a quiet moment." Mommie felt disheartened until she remembered:

Quietness of heart comes because of the presence of the dear Lord in one's life. He's there; He's real; and He doesn't leave in the midst of emergencies. He stands by even though there is no time for cloistered contemplation. He's a Person; He's our dear Lord and Saviour; and He's there! That's why we know quietness of heart in the midst of confusion.

And confidence . . . Knowing what He has been, what He has done, what He has meant through all the years from little-girl days to mature adulthood—knowing all this brings confidence.

It gives one a sense of stability to know that no matter how things go, or how confusing life may be at times, there is rock-like steadiness underneath. Our lives are built upon a Rock; our feet are firmly treading a Way; our faces look to a glorious future; our hearts rejoice in a living Saviour.

"These are the happiest days," said Mommie, lifting Pogo and transferring him gently to the couch. She turned toward the kitchen and the little fringes of milk to be mopped. "Yes . . . the very happiest days!"

This monthly feature appears simultaneously in *Moody Monthly* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. La Salle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

Moody Monthly

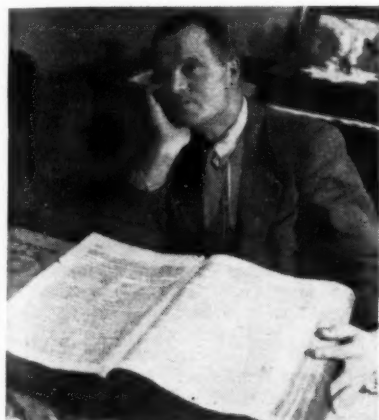
# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about  
Christians

## Faith and a Family Bible



Richard Klassen with German Bible used by his family for over 200 years. Photo by Derksen

For more than two hundred years members of Richard Klassen's family have been drawing inspiration from this German language Bible. During the years since it was printed in 1729 some member of the Klassen family has always used and treasured this 50-pound volume, whether they were in Germany, Poland, Russia, or, as now, Canada. It originally belonged to Klassen's great grandfather. Mr. Klassen's earliest memories of the Bible go back to his days in Wasiljewka, Russia, where his father, a farm implement manufacturer, used to gather his family of twelve children and read from the big Bible for family devotions.

How the Bible came out of Russia to Canada is quite a story. The Klassens were more fortunate than most Mennonite families who left Russia in 1925. They managed to sell their property, transfer their rubles into gold in Moscow, and bring it to Canada with them. The Bible, however, was confiscated at the Polish border and returned to Moscow. One of Klassen's sons, who could not leave with the rest of his family, retrieved the Bible and smuggled it out of the country to Canada.

Mr. Klassen is superintendent of a 400-pupil Mennonite Brethren Sunday school in North Kildonan, Winnipeg, Canada. His motto is "Cling to the Bible, my boy."

March, 1958

## New York Least Protestant City Among 20

The least Protestant of 20 major metropolitan centers in the U.S. is, according to a church distribution study being made by the National Council of Churches, the greater New York area. The survey shows that 10.7 per cent of the population is Protestant, 34 per cent Roman Catholic and 21.1 per cent Jewish. Almost 35 per cent is regarded as affiliated with no place of worship. (The figures are considered to be slightly inaccurate since it was impossible for predominantly Negro demoninations to produce proper membership statistics in the form desired by the survey.) Of the twenty largest metropolitan centers, according to the study, only six showed more Protestants than Roman Catholics.

## Latin American Indians Become Missionaries

A team of five Waiwai Indians from British Guiana has returned from a missionary trip into northern Brazil where they had journeyed to make known the gospel they had so recently come to know themselves. With them they brought ten families who had been invited to come to the mission station and learn of Christ Jesus.

The five "missionaries" (see photo below) had been commissioned by the new church at Kanashen to make the long trail and river journey to the Waiwai villages over in Brazil. Their purpose: To invite their fellow tribesmen to "come and be taught from God's Book."

Ten years ago when Bob and Florine Hawkins of the Unevangelized Fields Mission opened a tiny mission station called Kanashen they were burdened for the dying and little-known Indian tribe. Soon they were joined by Claude and Barbara Leavitt. Slowly, one by one, they won the natives and established a church (See "Soul of a Witch Doctor," MOODY MONTHLY for January-February).

Last year when Jim Truxton of Missionary Aviation Fellowship was looking for a headquarters from which to survey southern British Guiana and northern Brazil he chose Kanashen as his base and the Waiwai built him a landing strip. On his first meeting with the Indians Truxton was impressed. He recalls: "The welcome was more than just a friendly one. We immediately sensed an unmistakable bond of fellowship with these sparsely clad and brightly painted natives. Something in the light of the eye, the warmth of the smile and the firm grip of the hand confirmed what we had already heard—we were meeting brothers in Christ!"

Now these "brothers in Christ" are also fellow missionaries in Christ.



Waiwai Indians in front of MAF plane that took them to north Brazil on "missionary" flight.

## PEOPLE AND EVENTS IN THIS MONTH'S CHRISTIAN NEWS

• **GEORGE S. COOPER** is 84 years of age and lives alone with his dog, Lassie, in Bates City, Mo. (pop. 85). But he has a burden for the lost. Surveying his "parish" Cooper decided that there was one thing he could do—make good candy. Everyone in town knew that. Perhaps, if he would sell enough of his homemade candy he could do something to tell others of Christ. He confided his plan to Mrs. Webb, the town grocer, who offered to display and sell his candy in her store, sending all the money thus received to the American Bible Society in New York. Just before Christmas ABS received a gift of \$3.45, in Mr. Cooper's name, to provide Bibles for needy persons somewhere in the world.

• **CARL OSTERTAG**, a St. Louis printer, has for twenty-five years edited a gospel magazine which he can neither read nor understand. The magazine, *Palabras Fieles (Faithful Words)*, is Spanish and is produced in cooperation with a Spanish-speaking missionary. *Palabras* now reaches people in thirty-four countries, and Ostertag, who has seldom been out of St. Louis, has become a missionary with a worldwide field of service.

• **CLYDE NARRAMORE**, Christian leader and professional psychologist, is being heard in twelve states and Canada in a new radio program entitled "Psychology for Living." During the weekly broadcasts Dr. Narramore discusses problems of daily living based upon Bible truths and research findings.

• **HOWARD G. HENDRICKS** is directing the newly established Department of Christian Education at Dallas Theological Seminary, Dallas, Tex. In announcing the action of the Seminary's Board of Regents in establishing the department President John F. Walvoord said: "By combining Dallas Seminary's distinctive preparation in Bible, theology, Biblical languages, and other seminary studies with concentrated study in the specialized field of Christian education, we offer an unmatched program of

content and method for leadership in this vital field."

• **THOMAS MOSELEY**, president of Nyack Missionary College since 1940 has announced his forthcoming retirement. He will be succeeded by Dr. Harold W. Boon, vice president and academic dean of the college, who will assume his new post during the coming summer. Dr. and Mrs. Moseley plan to retire in California.

• **CECIL CHAPIN** of Benton Harbor, Mich., has a dual position in the affairs of his community—part time he is Justice of Peace and part time he is pastor of the Church of God church. The young Pentecostal minister was elected to the office with the backing of the Benton township ministers who felt that a man who knows his Bible ought to make a good justice of the peace; and it is reported that he is doing a very good job.

• **MONROE PARKER**, nationally known evangelist and Christian leader from Decatur, Ala., has been named president of Pillsbury Conservative Baptist Bible College, Owatonna, Minn. President Parker began his new duties last month. Parker has served as director of religious activities and assistant to the president at Bob Jones University. He has also served on the faculty of Southeastern Bible College. (Pillsbury College opened last September with 106 students.)

• **STANLEY WHITTAKER** of Moose Jaw, Saskatchewan, is chairman of the board of directors of the Bible Institute of Italy which will be established in the near future, if present plans materialize. Mr. Whittaker will go to Italy to set up the new school, to be located across from Naples on the Adriatic Sea. Director of the school will be Michele Tancredi, a young Italian Christian leader, and a staff he has developed. The school will draw students, it is hoped, from among more than one hundred evangelical churches throughout Italy.

### Charge Catholics Ignore Pope

U. S. Roman Catholics show "indifference to the Pope's social teachings" whenever they run counter to "personal, partisan or national prejudices," charged Bishop John J. Wright of Worcester, Mass.

The Catholic laity in the U. S. has "lagged far behind" the Holy See in recognizing the need for "international human community" and its "worldwide organization," the prelate asserted. Papal statements favoring the United Nations and support of world disarmament are "little known," he continued. Roman Catholics who favor adoption of international law are regarded by their fellow-churchmen as "tinged with pinkness."

### End Released-Time Program

Lack of funds and problems of legality have ended the 11-year-old program of weekday released-time religious education operated by the Council of Churches at Tacoma, Washington. An official said the board of directors had stopped the use of their mobile trailer classroom at public grade schools for the remainder of this school year. He said the program was costing \$500.00 a

month and some members of the board were concerned about possible violation of the constitutional separation of Church and State. "We believe that some program of this kind is necessary," he said, "and our committee is continuing a study to provide a substitute program."

### NAE Expands Washington Office

The National Association of Evangelicals is expanding its office in Washington, D. C. It has leased an entire floor in the Western Union building located two blocks from the White House, and is enlarging its staff to six full-time members who will work under the direction of Dr. Clyde W. Taylor, secretary for public affairs of the NAE.

The office will serve as liaison between the U. S. State Department and the Evangelical Foreign Missions Association. It will also house the NAE's commission on military chaplains. (The NAE now comprises 41 conservative Protestant denominations with a total membership of more than two millions.)

### SP Acquires Magazines

The family magazines, *My Chum* and *The Christian Parent*, have been acquired by Scripture Press Foundation,

Wheaton, Ill., it was announced recently by Victor E. Cory, president. The two magazines moved last January 1 to their new address at 1 Penn Avenue, Glen Ellyn, Ill., and will be distributed through Christian Family Publications, a wholly-owned subsidiary corporation which will also distribute single subscriptions to *Power, My Counsellor, Primary Days, Bible Time* and *Decision*, all Scripture Press periodicals.

There will be no change in editorial policy, Cory said, and Dr. Martin P. Simon will continue as editor.

### Sponsor Architectural Contest

What should an evangelical church and Sunday school look like? To answer this question an evangelical church architectural contest is being sponsored by *Christian Life* magazine and the National Association of Evangelicals.

"Purpose of the contest is to stimulate interest on the part of evangelical architects, engineers and designers in providing a suitable housing to meet the needs of the rapidly growing number of new church units being established by evangelical Christians in various parts of this country and the world," says contest director Joe Kimbel, architectural consultant for *Christian Life*.

Moody Monthly



## Church Has Built-In TV Studio

Many churches televise their services, but Bellevue Baptist church in Memphis, Tenn., pastored by Dr. Robert G. Lee, is probably the only one in the country with a built-in television studio. The church has invested \$52,000 in lights, cameras and other equipment, and has obtained a license from the Federal Communications Commission. Church members handle the monitors, receivers, control board and cameras. Only the director and engineer are professionals.

## Retirement Center Dedicated

California's newest Lutheran home for the aged was dedicated last December at Carlsbad. The former seashore hotel, 40 minutes north of San Diego, was purchased by a group of pastors and laymen belonging to United Lutheran, American Lutheran, Evangelical Lutheran and Augustana congregations. President of the board of directors is the Rev. Milus W. Bonker of San Diego. The building, with accommodations for 105 guests, stands on a three-and-a-half-acre site with private beach.

Mr. Neal D. Ireland, executive director of the new home, announced that even though the state license was received just two weeks before the dedication almost all of the rooms have been reserved for life use.

## Divorce Question in England

Considerable agitation has been stirred up in the Church of England over the rights of parish priests to remarry divorced persons. Reporting on the situation for *The Lutheran*, Vernon Frazier declares that present regulations state that remarriage after divorce during the lifetime of a former partner is a "departure from the true principle of marriage . . . and the Church should not allow the use of that service in the case of anyone who has a former partner still living." The regulations also provide that anyone remarried after divorce may be admitted to the holy communion only after special permission by the bishop.

## Archeology vs. Nuclear Physics

Biblical archeology in the Holy Land is "one of the few sciences that can challenge the record of nuclear physics for spectacular progress in the world today," *The National Geographic* magazine says. "Each year, as archeologists spade up more and more relics from tombs, temples and buried cities of the Near East, the picture of life in Biblical times becomes clearer." An article in the December issue of the magazine, written by Dr. George Ernest Wright, professor of Old Testament at McCormick Theological Seminary, Chicago, tells how "deduction from artifacts and fragments of history helps corroborate some of the Bible's most stirring narratives."

Last summer Dr. Wright directed excavations at the remains of Shechem, the old Canaanite city north of Jerusalem. It was said to be the largest American expedition to the Holy Land in the past 30 years.

March, 1958

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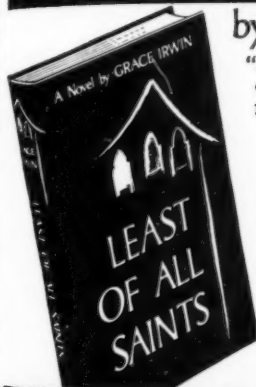
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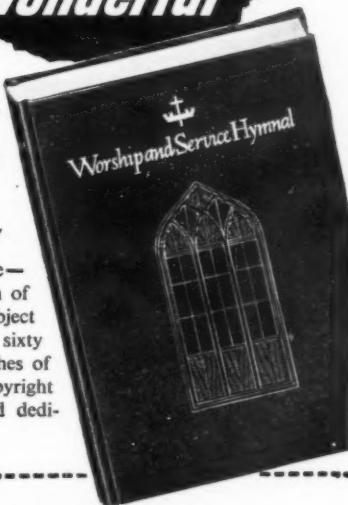
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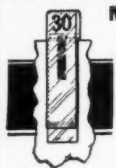
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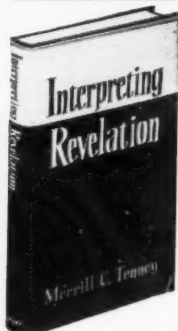
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## World News Briefs

Simon Mvondo Ntyam, 60-year-old native minister of the African jungle, was elected moderator of the new 83,000-member Presbyterian Church of Cameroon at its first General Assembly. The native moderator became a Christian as a boy, one of the first converts in the Bulu tribe. He was graduated from the Dager Biblical Seminary in Cameroon. Through his efforts all but three of the 400 members of his clan have given up fetish worship and witchcraft to accept Christianity.

The China Inland Mission reports that in spite of economic reprisals and much government opposition there have been 600 new Christians baptized in one city on the China mainland in the last two years. In a central Chinese province one church has grown from 300 to 3,000. In a western province "heart hunger constrains great sacrifice by poor country folk in order to attend church."

In Vastoras, Sweden, a 48-ton former passenger ship, *The Aurora* has been presented to the Salvation Army by the city. The ship was rebuilt for the use of the "Army" and will be used as a lodging quarters for a men's Christian social service center with fifty single cabins and a large dormitory.

For the first time in history, the government of Bolivia has entered into an agreement with the Vatican. Signed last December, the agreement is not a "concordat" but a "contract" which is valid for ten years. Along with the promise of government aid to certain phases of its work, the Roman Catholic Church is given the right to supervise religious instruction in the public schools. However, it does not grant exclusive rights to the Catholic Church in the matter of general religious life and Protestant churches do not anticipate any curtailment of their activities throughout Bolivia.

A mass missionary flight of small airplanes owned and operated by members of the Assemblies of God will go to Latin America during the first two weeks in March. The Rev. Bert Webb, an Assistant General Superintendent of the denomination, is making the arrangements. He says the group will visit schools and mission stations in Mexico, Guatemala, Nicaragua, El Salvador and possibly other lands on the air tour.

Visits to Puerto Rico, Brazil, Uruguay, Argentina, Paraguay, Peru and Panama were planned for the 1958 tour to South America, February 25 through March 28, sponsored by Menno Travel Service. Director of the tour will be Menno Schrag of Newton, Kan., editor of the *Mennonite Weekly Review*. The tour was designed to provide opportunity for acquaintanceship and the strengthening of ties between Mennonites of the two continents.

## Our Moody Readers

### Will Man Pioneer?

Says MOODY MONTHLY [editorial, "Sputnik and Perspective," Dec.]: We "may see actual pioneering on other planets." Will man do the pioneering? Joel 2:31, "moon into blood," may imply this, but we doubt it. Acts 17:26 declares that man has been fenced in. We believe God has limited man's temporal home to this earth and his travels to the upper atmosphere. Angels, who are mightier than man, broke through their fence (Jude 6) and were put in everlasting chains. If man ever succeeds in breaking through his fence, we believe God will also put mankind in chains.—H. Howard Planck, Kansas City, Mo.

### Witnessing

Your editorial, "The Deeper Reason," [Oct.] has impressed me more than anything I have read in many years. It is the most thought-provoking article it has been my pleasure to get hold of on personal work that I can remember... Witnessing as you state is so very difficult for all us who are looking for His appearing that it is doubtful if we really know Him.—G. H. McMahon, Tucson, Ariz.

### "Mixing Bowl's" Friends

The Mixing Bowl, "The Wobbly Ducks," brought a few tears. I enjoy it so much.—Hazel Mente, Milwaukee, Wis.

Like many, I turn first to "Out of the Mixing Bowl" which is always helpful.—Margaret H. Moorehead, Xenia, Ohio

### S.S. Lessons Appreciated

Your Sunday school lessons have been a real blessing to me. They never conflict with those in our quarterly, but they often give different sidelights.—Mrs. E. Clauson, St. Paul, Minn.

As teacher of our adult Bible class I want to tell you how I appreciate your lessons.—Albert Sherrill, Hillsboro, Tenn.

Your lesson helps and outlines are very good for me... I don't want to miss an issue.—Bonnie F. McCloud, Inglewood, Calif.

### All in Favor...

This is to second the motion made by reader Milton Ross, Comrose, Alta., Can., in December to the effect that "a slight step-up on the number of scholarly studies, Bible helps and messages would be appreciated by nearly all your readers."—E. A. Lundeen, Pontiac, Mich.

### For Dr. Smith

I am writing to express my great appreciation for the "In the Study" department of M/M. The remarks and paragraphs given from time to time in relation to the minister's personal life [are] a special challenge to me.—Rev. Aaron F. Jaeger, Orleans, Neb.

March, 1958

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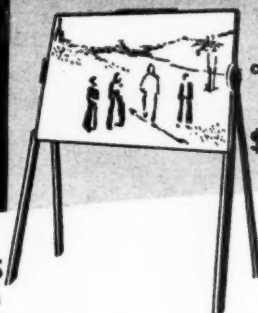
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## Ads Meet Her Needs

'You may be amused at my method of perusing your magazine. I first turn to the contents of the issue, then turning to the last page read each ad till I get to the front page. The point is, whether backward or forward, I do appreciate your ads. Many times I have found in these advertisements an answer for my own needs and others. As far as [ads] detracting from the magazine [as the writer of a January letter suggests] I think that, on the contrary, the ads are attractive and helpful.—Mrs. Joseph A. Bailey, Ironton, Ohio

## Christmas Blessing

I read the tract, "I Hear the Angels Sing," which accompanied the gift subscription my parents received this Christmas. For me it was the high spiritual point in the Christmas season, expressing more understandably, than anything I had read before, the sacrifice involved in Christ's becoming flesh to dwell among us.—Mrs. Paul Shepherd, Princeton, Ky.

## December Issue

Your December issue was so good. I loaned it out and have not received it [back]. So [now] I would like to have two copies... —Ruth L. Bender, New Castle, Pa.

I just read a story entitled "Uncle Billy Livens Up Christmas." I was overjoyed by it... just had to tell you.—E. F. Gable, Friendship, N.Y.

The life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour, as Moses did in Egypt. But it moves on to more and longer periods of communion; and it finds its consummation and bliss in days and nights of intercession and waiting and holy intercourse.—F. B. Meyer.

## Homecall for Mrs. Laura C. Evans

Word has been received of the recent homegoing of Mrs. Laura C. Evans, 91, of Los Angeles, Calif., on January 26. She had been hospitalized for five weeks following a fall in which she fractured her hip. Mrs. Evans was the wife of the late Dr. William Evans, well-known Bible scholar and teacher, and first graduate of Moody Bible Institute, who died in 1950.

Moody Monthly





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Moody Monthly

# Editorials

## When Christians Care

Word from East Germany indicates that the Communists are tightening the screws a little tighter in the grim war against the Evangelical Church in Germany. Flare-ups in the tense church-state situation were reported to have marked Christmas week while other reports indicated that Protestant students at universities were being threatened with loss of scholarships, exclusion from examinations and even dismissal from the universities because of their Christian faith. So serious does the Evangelical Church consider the situation and so great is the pressure that the church has issued orders to its 5,500 pastors in the East Zone to stay with their congregations, even at the risk of their personal safety.

In Colombia the number of Protestant martyrs who have given their lives for their faith in that country had reached eighty—even before the close of 1957. The last evangelical to be martyred was a thirty-three year old farmer shot to death on his own farm in Saboyá, Boyacá—where, incidentally, there had been no recent political disturbances.

In Korea, the Hong Kong area and many parts of the world there is intense suffering. Returning from that country a short time ago a Lutheran official termed the plight of Korea's hundreds of thousands of refugees as "so bad it disgraces all humanity in the eyes of God."

The same reporter declared that although Korean government officials told him some 400,000 tons of food must be shipped into the country every year, chiefly from the West, only about 12 per cent of this amount is now being sent in by the combined programs of all Protestant, Roman Catholic and secular voluntary relief agencies.

"Tuberculosis is rampant," the Lutheran observer declared. "Eighty thousand amputees propel themselves as best they can through the sea of listless humanity in the stench-filled alley-ways that pass for streets . . . Water, though contaminated, is so precious that hawkers sell it on Seoul's streets. Mothers often walk blocks for a jug of water because they do not have the few coins necessary to buy. . . . The majority of the children trundle along in filthy rags, their faces unwashed for days at a time and open sores on their heads. Whole families live in hovels in which no self-respecting U. S. farmer would keep his livestock."

These are but three reports of many which might be cited of a humanity that writhes in misery in many parts of the earth this spring. And we have said nothing of the darkness and misery so general in areas where the name of Christ is scarcely known.

Potentially our generation is better informed than at any time in history. But not one Christian family in fifty is doing very much about it. How many can you name who are more than casual in their prayers for others, their giving for the gospel or their sharing with the needy?

The greatness of the need should not prevent our doing

what we can. The secret is to see the need and try to help some way as one is able.

The need is for compassion—the kind of concern which prompted an Indiana farmer to appear at a Christian worker's door on an early Monday morning. The night before at church the farmer had heard of the 200 Buddhist Kalmaks in this country, Mongolian farmers who had fled Russia, who could now be reached with a gospel preaching church.

"Here, take it all," the farmer told the speaker of the night before as he emptied out his billfold. "It's the profits from my wheat. You take it for those folks who need the gospel!"

When we really care, prayer and giving always follow. Maybe we ought to take another look around.

## Going, Going, Gone!

It is pure speculation, of course, but one cannot help wondering if the maids who accused Peter of being a follower of Christ and heard his denial of his Lord, were among the thousands who, after Pentecost, heard his unwavering testimony for Him whom he had denied. We wonder if he made a special effort to search them out later. We wonder what weight his words had with them, if they heard him.

From Peter's life we learn many lessons, and this is not the least, that a disciple of Christ ought not miss a single opportunity to speak the word and live the life that will identify him with Christ and point the way to Christ.

The days and weeks now slipping by so quickly present many opportunities for effective witnessing by every child of God. Let's make sure we don't miss them, and by so doing not only rob ourselves of rich reward but be charged at the judgment day with souls that have been lost because of our neglect.

## Putting Father in His Place

The Bible is an intensely practical book. Not only does it speak of the individual's relationship to God, but it also spells out basic patterns of relationship with others. Such patterns cannot be ignored without grave consequences.

A striking commentary on this is the recent statement by Judge Samuel S. Leibowitz, senior judge of Brooklyn's highest criminal court, of a nine-word formula that he as a judge and criminologist asserts can stop juvenile delinquency in this country. His formula: *Put father back at the head of the family.*

Such a formula might well have come from the Bible pattern for the home. Even a casual study of the subject as treated in Ephesians 5:22-33 makes it clear that the husband is to be the unquestioned head of the family. He is to love his wife "even as himself" (and this surely implies respect and the utmost consideration), but the responsibility for ruling his household rests squarely on his shoulders. This is in much sharper conflict with present thinking than many would admit—but this is what the Bible says and it is our failure to conform which Judge Leibowitz asserts is responsible for the rising rate of juvenile delinquency.

The Brooklyn jurist points to Italy which he declares has the lowest juvenile delinquency rate of any country in the world. His studies there in which he talked with law enforcement officials as well as ordinary citizens disclosed a respect for authority which he traced back to one important factor: respect for the father as the head and ruler of the home.

By contrast our country in the judge's opinion is becoming "a nation of matriarchs" in which mother is more than likely to wage an all-out battle to rule the family.

"How many times," the judge asks, writing in *This Week*, "have you heard a father say, 'John, it's time to go to bed' or words to that effect, only to be topped by mother saying, 'Oh, Harry, leave the boy alone! Stop picking on him!' The result has been that father has slowly, albeit grudgingly, abrogated his leadership."

Such clashes of will, says the judge, soon bring far-reaching consequences. "John" is not long in learning that there is no real authority in his home. Thus while mother may gain a temporary victory, she undermines the real authority of the home. A family where father is not the recognized head is, to quote the judge, "not much better off than a home broken by divorce."

Is yours an authority-broken home? How much easier it is for even well-meaning wives and mothers to contend than to submit! And how much easier husbands find it to back down on "minor" family issues than risk unpleasantness in the home!

The Word of God stands squarely on the judge's side. Thus the wife of even the unworthy husband will, if she is wise, guard and even reinforce the authority of her husband insofar as she is able. Likewise the husband of the contending wife, if he sees the issue clearly, will hold out at all costs for his rightful place of headship.

### **Food for the Pilgrim**

Many readers of these pages—perhaps most—have no doubt long made it a practice to turn to the Psalms for daily encouragement, instruction and help in the Christian life. Those in this group will pardon us now if we make what is to them an obvious point. We do so for the sake of others.

The experience of a friend is a case in point. This man had been a Christian for a number of years without paying particular attention to the Psalms, in fact he admits now that he had never received much from them. One day he heard Dr. Leland Wang (whose "Apples of Gold" from Psalm 119 appears elsewhere in this issue) explain that he reads some five Psalms a day along with his other Bible reading. In this way he reads through the entire book each month. Accordingly our friend decided to reading a psalm or two each day along with other Bible reading.

"Nothing in recent years has meant so much," this friend declares. "The first time I read the book through, there were some psalms which did not seem to mean so much. But now apart from my other reading I find there is something I need in the Psalms for me every day."

We are glad to pass this thought along, convinced that many—though perhaps not all—will likewise find a personal blessing. The psalms are the Holy Spirit's own guide to worship, prayer and praise. They mirror situations and needs that are common to every Christian. They teach and help him in every circumstance—in joy and triumph, trial and sorrow—to turn to God. Again and again they say, "God is your help, your fortress, your portion. Trust and rejoice in Him!"

These are themes that the pilgrim needs to hear repeatedly. They are food for the soul which may well become part of the Christian's daily nourishment.

### **A Psalm for Today**

Times like those through which we are now going make it clear that it is virtually impossible to keep one's balance and perspective without a basic faith in God.

The balancing factor for man in a world gripped by fear is the truth that God controls history and the affairs of men, that He overrules the devices of nations and that He is our Protector, Keeper and Deliverer.

With this in mind and in view of recent developments we suggest Psalm 33 as peculiarly a psalm for our day, quoting only a few of its verses which speak wisdom and strength.

*Rejoice in the Lord, O ye righteous; for praise is comely for the upright.*

*By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.*

*The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. . . .*

*Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. . . .*

*There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. . . .*

*Let thy mercy, O Lord, be upon us, according as we hope in thee.*

### **Coming Next Month**

#### **PRAYER AGAINST THE JOHNSTOWN FLOOD**

For no apparent reason that morning in 1889 the two brothers had left the others to scramble frantically up the hillside overlooking Johnstown. Now they turned to see a wall of water rushing down on the city they had left. What had made them flee in time? Next month's issue brings an amazing true story of a mother's answered prayer in the great Johnstown flood disaster.

#### **THE POWER OF HIS RESURRECTION**

No fact in all the range of Christian truth is more meaningful to you as a believer than the resurrection of our Lord. Next month the British expositor and author, J. Sidlow Baxter, writes of the power of the resurrection as manifested by the Lord Jesus Christ Himself. A clear and thoughtful article which will help to make your easter season far more meaningful.

#### **HOW TO TELL JEWS ABOUT JESUS**

Most people — and probably you're no exception — find it especially hard to witness to Jewish people. You'll find help in next month's warm and practical how-to-do-it article by Fred G. Kendal. "Everywhere I'm finding that God is preparing the hearts of Jewish people to hear about Jesus Christ," the author comments. His article will answer many of your questions.



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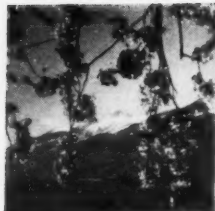
## *Little Things*

By BETTY CARLSON

**I**t was spring, and we were standing on the shore of a lake listening to the music of the ice breaking up as the waves came in.

"Wonder why somebody hasn't written a poem about the musical ice?" I said to my friend. "Such a lovely sound. Or better yet, it would make a delightful theme for a musical composition. I can just hear the flutes and oboes and the bells . . ."

"Maybe the poets and composers have never heard it," my friend replied. "They probably go south for the winter!"



Pictures courtesy  
Swiss National Tourist Office

*Her life was cold and empty. Then friends  
in a Swiss chalet radiated a strange new  
warmth, and something deep inside began to stir.*

Listening to the music of the breaking ice, I thought again of how important are the little things in our lives. So easily our attention gets on what we've got and how to get more. If we have a piano, we want an organ. If we have a TV set, we want two, or colored, or a bigger screen. If we have a Buick, we want a Cadillac. One of the prices we pay for bigger and better and longer automobiles and the spilling-over plenty of our living today is the deadening of our appreciation for "little" things. And very quickly it gets us where it hurts most—we cease to be grateful to God.

A few years ago I met a family in Switzerland which showed me the importance of little things. At first I thought they were putting on a marvelous act. They had far less of this world's goods than I had, yet they had a bubbling-over joy that fairly annoyed me. Take the Bible, for instance. They would be moved to tears over a short passage, and that annoyed me. And it annoyed me even more because they seemed to understand what they read.

The Bible didn't move me at all. For years I had secretly wanted to understand it. In spite of the fact I had had a sound Christian background, I hadn't believed in the Bible since my teens. But as a person interested in good literature I was ashamed that I knew little or nothing about the greatest book in the world.

As a child I had been electrified by the gospel message. I believed—wholly, no holding back. I loved Jesus, and He lighted up my young life. Then—the light gradually went out. I experienced somewhat the feeling a child has that first year he knows Santa Claus isn't real. Not great, noisy disappointment, just gradual. For quite a while I had half suspected He wasn't real.

Then some time in my teens I came to the final conclusion that Christ couldn't be real. How could He be? I had eyes in my head. I could see. If Christ were real, people would be excited about Him! If Christ were real, I reasoned, their lives would be shouting to the world, "We know the greatest secret there is!" Their lives would be outstandingly different. The people I knew who professed to be Christians were awfully calm about the One they called the Saviour of the world, and so ordinary. Nay, worse than that, dull.

So as an adult who had consciously shut Christ out of her life, I was suddenly confronted with these "lighted-up" people in Switzerland. Well educated, cultured, they had a faith in the Bible I could only describe as childlike.

♦ SOMETHING way down deep inside me started stirring. I felt the ice begin to break up and my annoyance with them turned to longing. I wanted what my new friends had—what, I began to realize, I had put aside so many years ago.

They told me quite simply, "You can have it! It's a gift. All you have to do is believe Christ, accept Him as your Saviour, trust His Word, and follow Him. That's all! He will do the rest."

Again I was annoyed. It sounded so simple.

*Don't be a fool, someone seemed to whisper, your life is coming along nicely. Don't let these fanatics get you upset. Of all the simple-minded things to say that all you have to do is believe Christ and He will do the rest . . .*

Yes, this was too simple. I pulled away. Then I saw my best friend do what they had said. "Believe," they had told us. "Believe in the Lord Jesus Christ and you shall be saved. Turn to Him. Trust Him." She did. And something which can't be put into words happened to her.

I drew near again.

"In my teens I stopped believing the Bible was God's Word," I told our new friends. "You say it is. Maybe you're right." Then I added brightly, "So I'm going to spend the next six months studying the Bible. Then I'll decide for myself . . ."

Nobody said anything.

"I'll decide for myself . . ." kept ringing in the air. Then it dwindled down to "I'll decide . . . I'll . . ."

Finally all I could hear was "I . . . I . . ."

Then my Christian friend spoke gently. Oh, so gently.

"You will never be able to understand the Bible by yourself. It is the Holy Spirit who opens our eyes. You have to accept Christ first, and then the Spirit will come to dwell in you, and teach you."

"All right," I said quite simply. "I accept Him."

♦ SIMPLE? It has amazed me ever since. I did so little, yet in the riches of His mercy, He opened the way for me. Then the Holy Spirit started teaching me.

I had said I accepted Christ because I wanted "something." I was not conscious of a great need for the Saviour. Sin was a foreign word to me. I was convinced it had nothing to do with me. I had my life well under control—I thought. Gradually I began to see myself as I was—not as I thought I was. The light came slowly.

The light would have come sooner had I not held back for a long time clinging to the belief that I was a "special" case. I kept looking at my own set of circumstances and quite convinced myself that God was powerless to help me.

"It is all right for you to talk," I would write off other testimonies, "but you don't understand what I have to put up with . . ."

Then one day I got honest with myself.

"You believe God made you."

I did.

"Then God knows everything there is to know about you. He knows you infinitely better than you know yourself. He sees exactly the situation you are in. He stands waiting to work a miracle in your life. Do you honestly believe your sad case is beyond the One who created you?"

I put down the mirror and looked up to Him.

What a release I had. Almost immediately. I even laughed.

Mine was no "special" case. Only a stubborn one. I was a spoiled child stamping her foot and crying, "I want my way, and I'm going to have it!" What an awful thing to be in rebellion against God!

Then the Holy Spirit directed my reading to Isaiah. Would that more church people of the twentieth century would read Isaiah! It would change their living if they propped up the book of Isaiah against the sugar bowl in the morning instead of the newspaper. He is saying things more pertinent to our age than anything that anybody is writing today.

Positionally Isaiah was to King Hezekiah what Mr. Dulles is to President Eisenhower. He said to his people: "Listen, everybody! Here's the situation. You're all in rebellion against God!"

In rebellion against God. Many of these people were indignant at his words. They were great churchgoers and great givers. Very religious people. And they had their religion well organized. Splendid buildings. Big committee meetings. Fine program. Everybody "doing something." Considerable activity . . . But God wasn't pleased with all this.

We have the witness before us: "Wash you, banish your evil ways, learn to do right . . . If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah again.

♦ At last I recognized my position, in rebellion against God. Every man is in rebellion against God until he gets rightly related to Him in Christ Jesus. When the light finally broke through to my excuse-packed mind that my sin had helped to crucify Christ, it was the most shattering experience in my life. It broke my heart.

And that was good. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," said the psalmist. When God gets us into this state of meltedness, He can start doing things with us.

So the little things that first attracted me to the friends in a Swiss chalet led to the greatest thing in my life, my salvation and position in Christ. I hope you are not trusting in the easy "love of God" way. Juke boxes purr softly, "God will always say, 'Forgive!'" The popular song will tell you that God forgives anything, everything. As long as you're plugging along, He'll overlook a lot of these little things you do, and the big things you don't do . . .

Don't believe it! Forgiveness is not the casual matter the song makes out. It cost God His only Son! Don't depend upon a popular song for your eternal salvation.

Here's Isaiah again: "Ho, every one that thirsteth, come . . . come . . . come . . . Hear and your soul shall live . . . Seek ye the Lord while He may be found."

Believe in the Lord Jesus Christ and you shall be saved. There's no other way.

Yesterday I stopped down to listen to the "musical" ice. It was no longer singing. It had hardened so the waves couldn't break through. Only a little thing, but it spoke volumes to me. It was Isaiah again, echoing down through the years . . . "Today if ye will hear His voice, harden not your hearts . . . Seek ye the Lord while He may be found."

END

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.—Proverbs 18:15

March, 1958

# Disciples . . . Up to a Point

By Wilbur E. Nelson

ONLY the day before, the Lord Jesus had fed the multitude—five thousand men, plus women and children. Then He had crossed the Sea of Galilee. Still the people followed, getting into boats and crossing the sea to Capernaum.

And how did the Lord greet them? "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you . . ."

Then Jesus delivered a most significant discourse concerning Himself, in which He revealed the instructive purpose of the miraculous feeding of the multitude. He declared Himself to be the Bread of Life; only by eating of that divine Bread, He said, could men have eternal life. Then many of His disciples drew back, wondering and doubtful.

Jesus, seeing their attitude, did not modify His position, but stated it even more strongly than before. As a result, according to John 6:66: "from that time many of His disciples went back, and walked no more with Him."

♦ I think of these people as disciples up to a point. They were interested in Jesus' miracles, intrigued by His unique message, charmed by His winsome grace and captivated by His imperial personality, but they were unwilling and unable to follow Him into the realm of spiritual, redemptive purpose.

Jesus had drawn them—attracted them—so much so that, when He crossed the Sea of Galilee to Capernaum, they all got into little boats to follow Him. I can picture that scene now—the sea sprinkled with little boats, borrowed, rented, chartered, maybe even stolen; the men pulling on oars, the women watching and warning the children, while a thousand voices mixed in a mad bedlam of noise—and all of these people were following Jesus.

The sight would thrill anyone

whose idea of religious success is based on crowds and clamor and enthusiasm. But when they came to the Lord, He was not enthusiastic. He knew why they had come; they were seeking not for truth but for bread. They came not with hungry hearts and awakened consciences, but with an appetite for bread and fish.

Now, bread and fish have their place in life, as Jesus had clearly demonstrated the day before, but what the Lord was so sorrowfully concerned about was that they thought bread and fish were more important than the health of the soul. They were drawn to Christ, yes; but it was a force that could not stand the test of real discipleship.

♦ THE Lord's response to their question came as a complete surprise. Clearly it was not what they had hoped to hear. With visions of a social and political revolution with resulting glory and plenty for them, they were amazed to hear Him speak of obedience, sacrifice, the cross, self-denial and other gloom-filled things.

And so they turned back—repelled. Disciples up to a point, disciples to a certain degree, but disciples only in name! They were not ready to go with Him all the way; and so they "went back, and walked no more with Him."

Then, of those who remained, Jesus asked a poignant, pathetic question: "Will ye also go away?" And I think that question should pierce and probe the heart of each of us today.

♦ WHERE is it that your discipleship breaks down, that links you with that company who enjoyed the benefits of Jesus' loving provision, but reneged at the cross of self-effacement? How far will you go with Him? Can you say from the heart, "Lord, I will follow Thee, whithersoever Thou goest"? Or "will ye also go away?"



# THE LIFE THROUGH THE CROSS

By William Culbertson



SCHMERLER

*The provision for you at Calvary was fourfold. Are you living in the light of all Christ purchased for you there?*



SOME years ago I engaged in a season of prayer with a number of brethren beloved in the Lord. One of them addressing God said something I have always remembered. "Lord," he said, "I thank Thee that Thou hast not made it easy to fail."

At first I thought that the statement was in error. After all, I saw a great deal of failure all about me. Beyond this was the fact that in my own life I certainly longed for far more of God than I had ever experienced. It seemed as though it was the easiest thing in the world to fail.

But the more I thought about it, the more certain I was that I was wrong and that the brother was right. In spite of my failure and that of my fellow Christians to appropriate what God has for us, it is still true that He has made abundant provision for His children to live for Him, "seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue" (II Pet. 1:3).

Surely God has said exactly what He means, that He "hath granted unto us all things that pertain unto life and godliness." This is not a promise, it is not something that God says He will do in the future; it is something that is already done. If there is anything I need for life, if there is anything I need for holy living, God has already provided it.

✦ THINKING of God's provision, I would like to consider with you what may be called the fourfold meaning of the cross of our Lord and Saviour Jesus Christ. First of all, of course, it is the place of atonement, the place of expiation for sin. In order to be a Christian at all it is necessary to recognize this fact.

God has pronounced sentence upon all men, in that all have sinned, and the wages of sin is death. The way of deliverance must be found somewhere beyond man. In the grace of God, He sent His Son into human history.

The Lord Jesus Christ actually became man. He was born of the virgin Mary. He lived a life that completely honored God in every respect. His friends could say of Him, "who did no sin; neither was guile found in his mouth" (I Pet. 2:22). Yet the fact of history is that Christ died.

Such a death demands an explanation. If death is the result of sin and the Lord Jesus Christ did not sin, then the question must be, What is the meaning of His death?

The simple answer to that question is the old gospel story—He took your place. He took my place. This is no subtle theory of the atonement. It is the plain, clear statement of the Word of God—"Christ died for our sins" (I Cor. 15:3). The third day He rose again from the dead and ever liveth to save to the uttermost all who come unto God by Him.

Thank God for the gospel of His grace which brings forgiveness, eternal life, the blessing of God to those who do not deserve it, but who as poor lost sinners plead only the precious blood of Christ. Here most certainly is the first meaning of Calvary. There is no use talking of any other meaning unless we have embraced this truth. There is nothing more for us here until we have entered into this great salvation so lovingly provided by our gracious God.

✦ The second meaning of the cross has to do with the defeat of Satan, the great enemy of our souls. I trust that long since you have discovered that the cross does not mark the defeat of the Son of God. Our blessed Lord did not die as a martyr; He did not even die merely to set before us the supreme example of devotion to principle. His death was glorious victory.

Turn to the first promise of the coming Redeemer in Genesis 3:15. This word was spoken by God to Satan, and yet within it is a great promise for man. Said our God, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel."

It is true that the Seed of the woman was bruised as to His heel; however, it

should be noticed that in that bruising He was to bruise the head of the serpent. From the very outset the Seed of the woman, the Son of God, born of the virgin Mary, was prophesied to be the victor.

Just before our Lord went to the cross He uttered a statement which definitely corroborates this truth. The coming of the Greeks (John 12:20 ff.) seemed to be some kind of sign which our Lord understood as betokening the hour for which He had come into the world. He immediately spoke of His death. It is in that context that these words are to be found: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:31, 32).

Note that our Lord said, "Now shall the prince of this world be cast out." The very basis of the eviction of Satan from his sphere of authority is the blood of the cross.

It is true that Satan has asserted his supremacy. It is also true that the Bible speaks of him as the god of this age, as the prince of the powers of the air, as the prince of this world. The same blessed Book speaks of this world lying in the evil one (I John 5:19). However, the devil's dominion is not an everlasting one. Already he has been met in mortal combat and has been defeated at the cross.

According to the Word of God, the happy day will come when Satan will be bruised under our feet (Rom. 16:20); the day will come when only one angel will be needed to execute the verdict that is already delivered, and Satan shall be bound in the abyss (Rev. 20:1-3).

But there is another passage which we should at least mention. It is the divine interpretation of the prophetic utterances at which we have already looked. "And you, being dead through your trespasses . . . did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us . . . nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it" (Col. 2:13-15).

It is quite apparent that forgiveness (v. 13), the cancelation of our indebtedness (v. 14) and the wonderful language of victory (v. 15) all have to do with Cal-

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*"The Life Through the Cross" has been adapted from a message presented by the author at Keswick, England, last July. Together with other of Dr. Culbertson's Keswick messages it appears in the book, God's Provision for Holy Living (Moody Press, \$2.00). It is used here by permission of the publisher. Scripture quotations are from the American Standard Version of 1901.*

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## Because of the cross, no believer needs to be defeated.

vary. At the cross the Son of God despoiled the evil principalities and powers, triumphing over the evil forces of the devil.

No child of God therefore has to be beaten by the devil. The devil has great power, he has great authority which he has usurped for himself; but no child of God needs to be his victim. What does the Word of God say? "Be subject therefore unto God; but resist the devil, and he will flee from you" (Jas. 4:7). (Will you notice that before the devil is to be resisted there is to be subjection unto God?) Also, "Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith" (1 Pet. 5:8, 9).

Again: "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death" (Rev. 12:11). This one who is overcome by the children of God is none other than Satan, the deceiver of the whole world (Rev. 12:9). The child of God is to take his stand in faith; he is to give his word of testimony; furthermore, he is in utter consecration and dedication to God to put his devotion to the Lord even before life itself, he is to love not his life even unto death.

Victory over the evil one is based on the triumph of our Lord on the cross. His blood is the basis of victory. As God's children we may enter in on the basis of faith and surrender to the will of God.

♦ THE third meaning of the cross is perhaps best brought to our attention by asking the question, Who died on the cross? Of course, our blessed Lord died on the cross; but who else died there? "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him" (Rom. 6:6-8).

God says that our old man was crucified with Christ. A number of words are used in the Bible to describe what man is by nature—*old man*, *body of sin*, *flesh*, *sin*. Three references will provide one example of each (Rom. 6:6; 7:17; 8:3). The *old man* refers to what we were before the new birth. The *flesh* (when it has moral significance) has to do with the "self-life," the life—as suggested by Bishop Moule—which has self as its working center. The other expressions (*body of sin*, *sin*) emphasize the total depravity (extensively, not intensively) of the Adamic nature which each of us has.

Our nature is sinful. God's Word speaks of believers: "who walk not after the flesh, but after the Spirit," and affirms that the mind of the flesh is not only hostile to God, but is hostility (enmity) itself (Rom. 8:4-8).

Now, when Romans 6 carries the divine assertion that the old man was in God's sight crucified with the Lord Jesus Christ on the cross, believe it. At this juncture do not raise any question as to why this is so, how this is so, or what should be done about it. Let us simply face the fact and believe that what God says is true.

God's servant, the apostle Paul, entered into this truth and could say, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20).

Will you notice that in this verse of testimony the apostle Paul is definitely claiming exactly what he said God gave to him by revelation in Romans 6? Likewise, you and I may definitely count upon God's Word as absolutely true, that in a judicial sense, in a positional sense, that which is antagonistic in me to God has been crucified with Christ.

In the light of these facts we are first exhorted to reckon ourselves to be dead indeed to sin but alive unto God (Rom. 6:11); second, to present ourselves unto God as alive from the dead, and our members as instruments of righteousness unto God (Rom. 6:13).

You and I are to reckon as true what God says is true. That involves faith. You and I are to present or yield our members unto God. That is surrender. An actual, absolute yielding of all that we are and have to God for His will, coupled with a living, wholehearted trust in Him to do what He promises to do—these are the keys which open the door to victory over self.

♦ BUT there is a fourth meaning to Calvary, and one which completes the picture in giving us the full triumph of our Lord over all the enemies of the Christian. For many centuries the fathers of the church have taught that the world, the flesh and the devil are the three foes which the Christian has to face. The cross deals plainly with the devil and with self. Does it deal with the world as well? Indeed it does.

It is very interesting to look at Galatians 6:14 in the American Standard Version. "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me and I unto the world." This passage clearly states that the cross

of Christ becomes the place where the world is crucified to the believer and the believer is crucified to the world.

The world of which we are talking is the world under the control of the evil one. It is that world concerning which God says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

The world has its appeal, its charm, and more than one Christian has on occasion succumbed to its temptations. It dangles before us all sorts of temptations, yet there are actually only three things this world can offer us. They are pleasures, possessions and position (1 John 2:16). The appeal to us is threefold: to our appetite, to our avarice, to our ambition.

All that is in the world that would seek to ensnare us, to take us out of the will of God to tread the forbidden paths which are proscribed by the Word of God, is transient (1 John 2:17). But it presents an overpowering temptation. How may we find deliverance?

It is at the cross that all values take on their proper perspective. Looked at from Calvary, the solicitations to evil on the part of the world assume the hideous appearance which actually characterizes them. For the obedient Christian the world which ridicules the cross of Christ suddenly finds itself impaled on that very cross. The world becomes the repulsive thing it is to the spiritually sensitive soul who means business with God.

That same Christian, though he may fear the allurements of the world and have no confidence in himself to face them, will, if he is utterly devoted to God and walking in faith, find that he need not fight the battle himself; he will find the ungodly world to be the thing it is actually, an object of scorn, a crucified thing. Similarly he finds that he is an object of scorn to the world, and he becomes a crucified thing to it.

Many of us, wondering how we would be received by those who have been our companions prior to our conversion, have had the answer without seeking very far. We have found that to live out-and-out for God, to take our stand in consecration and faith, means that the problem is solved of itself. It has not been a question of giving up anybody; it has been a fact that we have already been given up.

The cross assumes transcendent importance in the victory of the child of God over the world, over the flesh and over the devil. Such is one of the blessed provisions of God for triumphant living, a provision which through the years has been laid hold of by God's people. It is His provision for you and me today. END



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By BERNARD PALMER

*A home for neglected,  
rebellious girls and boys  
which will make them fit instruments  
for the Master's use—that's  
John Barkman's dream-become-reality.*



Every child needs mothering and the chance to know a happy childhood.



## The HOME t

It was a gala occasion at the Grace Children's Home in Henderson, Neb. One of the girls had returned to be married; young men and women were flocking home from colleges and jobs all across the country like members of a big, noisy, happy family.

When the ceremony was over and the last car had driven away, one of the girls in the home approached John Barkman, superintendent and founder. He looked at her questioningly. Ever since Nellie (as we will call her) had come to the Home, she had been a problem. Before that she had been a problem to her parents in Milwaukee and to the local authorities.

"That girl doesn't know the meaning of morality," the arresting officer had told the Barkmans when they had come to get her. "You won't be able to do anything with her."

Now, however, Barkman realized Nellie was serious. "Dad Barkman," she began when they were alone. "I've never known what I wanted out of life before, but I know now. I want to have a Christian husband like that girl today, and a Christian wedding with all the kids there, just like a family."

This was the opportunity for which her adopted father had been waiting. "It was simple to point her to the Lord Jesus," he said, remembering. "After that it was wonderful to watch that faith of hers bud and flower."

♦ JOHN BARKMAN, now white haired and portly, has watched the faith of many young people flower in a similar way since he launched the Grace Children's Home during the drouth and hard times of 1936.

During this time he has seen his vision of a home which would welcome neglected, rebellious and seemingly incorrigible boys and girls become a reality—an instrument in God's hands for making dedicated Christian men and women. Indeed, what is taking place at the home in Henderson is daily proof that the gospel of salvation and the Bible's meth-

Moody Monthly



"Home" is a good place, as can be seen by the way former members of the "family" of Grace Children's Home come back on special occasions.

# E that LOVE Built

ods of rearing children hold the only real answer to the U.S. problem of juvenile delinquency.

Today the six cottages, administration and other buildings which make up Grace Children's Home provide this kind of care for some forty boys and girls. A staff of ten looks after these youngsters who range in age from one to eighteen years. This Christian "family" lives and works and plays together as God changes lives.

Amazingly, this work goes on unsupported by public agencies or organizations. A group of loyal Christian friends supplies its needs. And though staff salaries have been low and facilities limited by some standards, its youngsters have privileges. If they wish, they may spend the last two years of high school in a Bible academy. College training is also available for those who want it. Currently, ten are away at school, supported in full or in part by the Home. Most know the Lord Jesus as Saviour by the time they leave, and many are in full time Christian service.

When children leave the Home as young men and women, it is still *home* to them, the place they go to on vacations and leaves, the place the girls insist upon coming back to to be married. And Father and Mother Barkman are still *Dad* and *Mom*.

♦ **BACK** in 1932 the Children's Home was just a dream of the Barkmans, a dream that persisted when John graduated from Moody Bible Institute and took a church on the parched prairies of Nebraska.

Eight or nine years before they had taken a girl refugee from Russia and reared her as their own. That sparked the vision that was not to die until the Home finally came into being.

It was in 1936 that Barkman called a meeting in the Henderson gymnasium, where he outlined his plans.

March, 1958

"Many who were there that night couldn't see that a need existed," he says, "and most of them didn't think it was possible to raise the money."

But they borrowed \$250 and began to work.

"It's a good idea," one skeptic said, "but where will you get the children?"

The answer to that question came before the Home was ready. Shelves weren't up in the pantry when police from Montana called and asked if they could take four children. Abandoned by their parents, the youngsters had been sleeping under the depot platform.

♦ **FROM** the very beginning Barkman insisted upon a method of child care that has become accepted by progressive institutions everywhere.

"We looked around," he says, "and saw that the cottage system comes the closest to providing normal home life for children who have probably never known it before."

Not over six children are placed in the care of a consecrated young woman or couple. They live together and pray together as a family. The responsibility for discipline and spiritual growth is largely in the hands of the house parents. Children are taught to respect and obey them.

Before long the home was crowded to capacity. It has been that way ever since. The case histories in the files have a familiar ring: drunkenness, immorality, separation in the home. Children from homes like these crowd Grace Children's Home. The only crime of some of them is that they have no one to look after them. Others are well known to law enforcement officers.

There was the six-year-old youngster whose mother was an alcoholic and whose father was a cheap crook. His mother would go on a weekend drunk, leaving the boy locked in the house without food. He soon learned that it was a simple



## "SPIRITUAL KATZENJAMER" \*

One of our Missionaries writes: "As soon as the Day of Atonement was over I received a telephone call from Mr. K. who jokingly inquired of me, 'Guess where I was today?' and added, 'In the synagogue.'"

Every year this man goes through the same emotional upset. He does not believe in the ritual, nor in the efficacy of the Day of Atonement. He is a great admirer of our Saviour and frequently studies the New Testament. Yet when the Day of Atonement comes he feels he must join his brethren in the synagogue, and then he comes home with a spiritual "Katzenjammer."

When I asked him, "Why do you go to the Synagogue?" his answer was, "We Jews are slaves to our tradition, even though it does not satisfy our spiritual needs. We live in a religious past and are afraid to give up our traditions because we have nothing to take their place."

On the other hand, Jewish people who regained their living faith in God through the Lord Jesus Christ, Israel's Messiah, cannot get enough of the fulness and satisfaction which they have found in Him. Mrs. A., a Jewish lady, said recently to me: "Since we have accepted the Lord Jesus, life has become so different. We are only sorry for the lost years. I cannot understand how we managed to live without Him."

\*Indigestion or internal upset.

The above letter illustrates the great inner turmoil and spiritual hunger of many Jewish people which nothing but the Lord Jesus Christ and His Gospel can satisfy. This is the greatest need of our times. Without Christ there is spiritual sickness and death.

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A girl comes home to show "Dad" Barkman and her brother and sister her engagement ring.

matter to break out of his house and into another to steal something he could sell. When the police picked him up and investigated, they called John Barkman to come and get him.

The change that came over the lad was remarkable. He had accepted the Lord Jesus, and when the period of enforced separation was over his mother came to visit. She was amazed at the transformation in her son. It wasn't long until she, too, had accepted Christ. Conditions at home then changed so that it was possible for the boy to be released to her.

There were also the three children whose father had cost the county he lived in more than any other criminal on its records. Their mother dead, the youngsters ran wild.

"When you took those kids," an old woman told the worker from the home, "we all breathed easier. Felt as though we didn't have to be so careful about locking our homes any more."

Today all three are Bible-believing Christians, married to Christian mates.

♦ If there is any one key to the success of the Children's Home, it is the word *love*. Talking to Barkman about the children, it is impossible to tell whether he is speaking of the children he and his wife brought into the world or those the Lord has permitted them to care for. They are all his sons and daughters.

"I claim the salvation of all the children here," he says, "on the basis of Acts 16:31, 'thou shalt be saved and thy house!'"

Discipline is firm, but kind.

"We can't permit our youngsters to do as they please," he continues, "but we let them know why they are being punished and we are quick to forgive and forget."

He mentioned a teenage boy who had recently been brought from a large city in the Midwest. Two days before, the lad had stolen a car and was picked up after a 120 mile an hour chase through western Nebraska.

"Generally we can expect one outburst

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Love is predominant in the home, but there are times when a housemother must be firm.

of some sort after a child of this type has been placed with us. Usually it makes them think seriously and they'll listen when we talk with them about the Lord. They know when we stand by them in this sort of trouble that we do it because we love them. I'm confident God is going to give us this boy for Himself sooner or later."

The people of Henderson are very understanding and cooperative and patient in cases like that, Barkman hastened to add. And so are the county and local officials in nearby York. They recognize what the Barkmans and their staff are trying to do and endeavor to help all they can.

There are no easy answers, no magic formulas to solve the problems. "But this much I do know," the genial superintendent continues, "we can't change character by threats or any other severe methods. Only the power of God can do that, by transforming the life."

♦ THEY do, however, couple sound methods with equally sound spiritual training. When a child is brought to the Home under difficult circumstances a six month separation from his former environment is generally enforced. Old associations must be broken and time allowed for new ones to be formed.

One lad, when given the opportunity to return to his parents, elected to remain at the Home. "I've taken Christ as my Saviour," he explained, "and I don't want to take a chance of getting back in with my old gang."

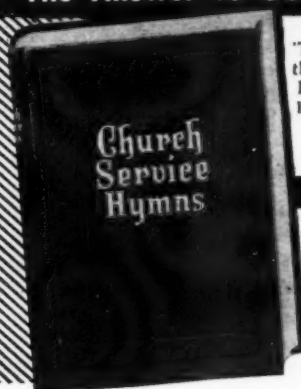
Discipline is made to fit the offense. When a boy lies, for example, he is made to memorize ten or twenty verses on lying. Then Dad Barkman or another member of the staff sits and reasons with him, pointing out that the way to success is to be honest, frugal and to have concern for his fellow man rather than for himself.

"It's surprising how well that works," one of the workers said.

In order to teach the youngsters sound business practices, the office runs a bank

March, 1958

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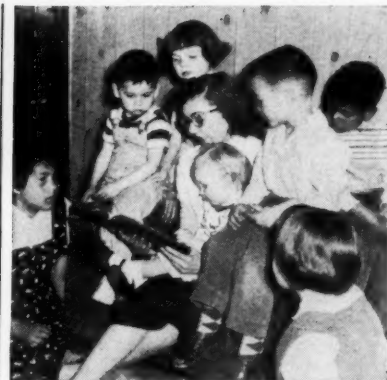
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In the cottage groups each houseparent has a regular time for Bible reading and prayer.

for the children. Money they have earned and saved is put in the bank and they can write checks against it. In order to teach them to take care of their own belongings, anything that is left lying about is put in a penalty box and a fine of two cents is exacted to get it out.

"We provide an opportunity for all the children to work and earn a little money," Barkman says. "When this one lad came in he had three or four dollars and we couldn't get him to work at all. But he was as careless as any ten-year-old, so he usually had something in the penalty box. You should have seen him write out a check to redeem his property. He had the flourish of a millionaire!"

Mr. Barkman chuckled at this point. "And then his account ran out. In about a week he was very glad to work with the rest of the fellows!"

Each child is expected to assume some responsibility. "When I first came here," one girl testified, "I was so small that I had to have almost everything done for me. But now I can take over my share of the work."

The Home stresses prayer as a matter of importance in the life of each boy and girl, with a special emphasis on Scripture memorization. With the children living in small family groups the success of the Home as a spiritual force has, in large measure, been the result of the quality of workers that have served there.

Independent in origin and policy, the Children's Home is staffed by workers from eight conservative denominations.

The desire to go on to college is implanted in a youngster early. Although funds are often low, they are never too low to help the fellow or girl who needs help to go to school. Barkman has persuaded several schools to give his children a discount, and others to give them work preference. Those away at school are encouraged to spend their vacations at the home where they are a source of inspiration to the others. Workers are constantly emphasizing the need and importance of education.

[Continued on page 31]

## A JEWISH WITNESS FOR CHRIST



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# Apples of Gold

from Psalm 119

*Burdens are lighter  
and we are stronger  
when we know the  
preciousness of  
the Word and  
experience the power  
of prayer.*

By

LELAND WANG



I love the book of Psalms because it is the language of the heart. It tells the true believer in Jesus Christ how to pray, how to have fellowship with God, how to worship in adoration. So, without any doubt, it is a wonderful book for our devotional study.

In this book of Psalms, the longest book of the Bible, we find the longest chapter of the Bible, Psalm 119, every verse of which has something to say about the Word of God. "Commandments," "statutes," "testimonies," "word," "precepts," "law," "judgments"—all these terms point to the same thing: the living Word of the living God.

From this wonderful psalm, for our meditation, I have chosen four verses directly concerning God's Word, and four verses concerning prayer. They are like "apples of gold in pictures of silver" (Prov. 25:11).

✦ To begin with, let us look at verse 11. This verse tells us what the Word of God can do for us. "Thy word have I hid in mine heart, that I might not sin against Thee."

Here is a very precious possession, in a very precious place, for a very precious purpose: that I might not sin against God. Sin is our great enemy. He that sinneth is the "servant of sin." Who would like to be a servant in such bondage? "His name shall be called Jesus, for he shall save His people from their sins" (Matt. 1:21).

The whole world today is longing for freedom. Some have paid a great price for it. But where is the freedom? Freedom comes only through the Word of God. "The truth shall set you free." Only by sending out God's light and God's truth will we offer the world real freedom. To open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they might receive forgiveness of sin and an inheritance among the saints—that is our mission and our work.

✦ VERSE 54: "Thy statutes have been my

songs in the house of my pilgrimage."

Dear friends, we are all pilgrims here. We have no country. But we seek one to come, whose Builder and Maker is God.

I understand this word "pilgrim" very well because in the land of China, for seven months in the year, I was away from my home preaching the gospel of the Lord Jesus. Then God sent me to the islands, then to Southeast Asia, then to Australia and New Zealand, and to other parts of the world. And so I know very well what it means to be a pilgrim. But thank God, in our pilgrimage He has given us a song. "Thy statutes have been my songs."

One time I came into a country where they did not recognize my passport, because I lived in Java, Indonesia. They would not recognize the state. So I was a man without a country. They said, "What is your denomination?" I said, "I don't belong to any particular denomination." So I was churchless. They said, "Where is your home?" I said, "I live in a suitcase." So I was homeless.

Next day, the newspaper came out and said, "Here is a missionary who is stateless, churchless, homeless—but not Godless." I am glad for that, for that is the most important thing.

We can say of the Lord, He is "my exceeding joy" (Ps. 43:4). He gives us songs in the night. After He brought us up from the horrible pit, from the miry clay, and set our feet upon the Rock He put a new song in our mouth (Ps. 40:2, 3). First He brought us up, and then He tuned us up. So we have a singing faith, a singing religion, a "joy unspeakable and full of glory" (1 Pet. 1:8).

✦ VERSE 72: "The law of thy mouth is better unto me than thousands of gold and silver." The Word of God makes us rich.

We may be poor in earthly possessions, but we are rich in Christ. We have something that the gold and silver of the world cannot buy. Peter said, "Gold and silver have I none . . . but in the name of Jesus Christ, rise up and walk" (Acts 3:6). Thank God for riches like



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If we want to be rich Christians—rich in faith, rich in spiritual experience—the only thing we can do is let the Word of Christ dwell in our hearts richly in all wisdom (Col. 3:16). The Word of God makes us rich.

★ VERSE 98: "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me."

Notice that the word is not *enemy* but *enemies*. We Christians are facing three enemies—the world, the flesh, and the devil. The world is the enemy outside; the flesh is the enemy inside; and the devil is the enemy downside. He is the "prince of the power of the air." But "greater is He that is in you than he that is in the world" (1 John 4:4).

"They are ever with me." That is, the enemies are still here. But God has a way to make us wiser than they. When people get away from the Word of God, the world is their wisdom. But "the wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

Now, you see, there are many great big men of this world, diplomats, statesmen, and they are ashamed, they are taken, they do not know what to do. Why? Because, for one thing, they have rejected the Word of God. And what wisdom is in them? But God gives His promise to His children: "If any of you lack wisdom, let him ask of God, that giveth to all man liberally and upbraideth not" (James 1:5). He will give to us wisdom, righteousness—everything we need!

Many times I have come to a place where I have not known what to do. I could only look to God for wisdom and guidance. Once I was traveling in Palestine from the Israeli side to go over no-man's-land to the Arab side, to Transjordan.

When I got there they wanted my passport. I said, "Here is my passport." The man looked at it and said, "Where is your visa?" I said, "I'm very sorry; I haven't got a visa." "You want to come into our country without a visa? Can you go back?" "No, I cannot go back now." "But we cannot take you! What are you going to do?"

It was a very awkward position. I could not go forward, I could not go backward. The only thing left was to go upward. So I looked to God in prayer.

Then the man picked up the telephone and spoke to the Arab Legion. I heard him mention my name in Chinese, and the rest I could not understand.

Then I prayed, and the Lord gave me a new idea. I drew a big breath and went to him and said, "Mister, I want to ask you a question." He said, "What is it?"

Moody Monthly

"When I was in China I heard a proverb, a saying, that when you are under the roof of an Arab you are safe. Is that right?" "Yes, that is right." "Now, I am under the roof of an Arab. Am I safe?" He looked at me and bellowed: "Oh, you are safe! You are safe! We will take good care of you! Do not worry! You are safe!" Just that little word opened the door. Afterwards I had an audience with the king of Jordan in the great city of Amman.

How wonderfully God can open doors! He will give wisdom in the time when we need Him most. He makes us "wiser than our enemies."

So, here we have four blessings given to us through the Word of God: freedom from sin, a song in our pilgrimage, riches untold in Christ, and wisdom above our enemies. There is much more in this psalm concerning the blessings of God's holy Word—He makes us sweet, He makes us righteous, He is our heritage. He gives us peace—and ever so much more. And what more can we want if we only know the power of God's Word?

✦ But we must go on briefly to some verses concerning prayer. You know, prayer is like adding another wing to the eagle. "They shall mount up with wings as eagles" (Isa. 40:31). The first wing is the Word of God, and the second is prayer.

Here is the prayer that I find in verse 17: "Deal bountifully with thy servant, that I may live, and keep thy word."

Deal bountifully! How much we need to pray this! We want God to deal bountifully with us. These are extraordinary days and we need to be extraordinary Christians.

But why do we want God's dealings with us? "That I may live." Life does not begin at forty. Life begins with God's dealings with us. "He that hath the Son hath life, and He that hath not the Son of God hath not life" (I John 5:12). "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

✦ Now verse 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."

He gives us a wonderful life to live, and wonderful things to see. Life always comes before sight. Without life, you cannot see. Then we are to pray: "Open thou my eyes." This is a wonderful prayer for just before Bible reading.

✦ VERSE 27: "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works." That I may live a wonderful life, that I may see wonderful things, and that I may talk—"talk of thy wondrous works."

I say, when we live this wonderful life

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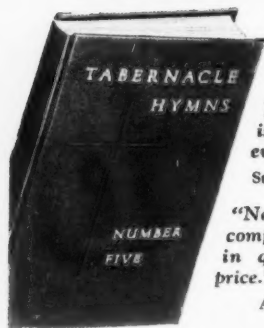
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and see the wonderful things, then we cannot be silent. Like Peter and John, concerning the things which we have seen and heard "we cannot but speak" (Acts 4:20). We have two kinds of Christians: those who cannot speak and those who cannot *but* speak. May God have us to be among those who cannot but speak, because there is fire in our bones and our heart is overflowing and we have a message to give.

After I became a Christian I figured that I was a debtor, and I wanted to preach. So I started out as an evangelist, preaching the gospel in my own country. And do you know that last year marked 150 years of missionary work in the land of China? The first missionary, Dr. Morrison, landed on our shores in 1807, and today there are one million professing Christians.

I believe the time has come for Chinese Christians to catch the missionary vision, to take up the missionary challenge, to organize our own missionary society, and to send out our own missionaries to carry the gospel to the regions beyond.

In 1929, after I made a tour to the islands of Southeast Asia, I saw that 21 million Chinese lived outside the mainland of China. That means there were more Chinese outside of China than the population of Australia and New Zealand and Canada put together, and very little work was being done among them. So we organized the Chinese Foreign Missionary Union, the first of its type in the history of China. And now we have about twenty workers working in seventeen different stations including Indonesia and Indo-China. I look to the Lord to extend this work.

✦ Now let us go on to verse 37: "Turn away mine eyes from beholding vanity; and quicken thou me in thy way."

God has given us eyes. Eyes are for two purposes: one is to open, and the other is to close. If you open the eyes all the time, then you certainly will go blind and get tired. There is also a time to close the eyes, and this is one of them. "Turn away mine eyes from beholding vanity."

I challenge some Christians to put this verse on their television sets. It begins with "T" and ends with "V," so it would be appropriate, you know. "Turn away mine eyes": T; "from beholding vanity": V. And there are many things not worth while to look at. And the purpose of it: that I may be *revived*, "quicken in thy way."

These verses on prayer and God's Word—how wonderful they are! Just a few chosen at random, but I feel they will meet our need.

Dear friends, how can we carry on the task the Lord has given us? How can we face the day's problems? Only as we know the preciousness of the Word of God, and experience the power of prayer.

END

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## The Home that Love Built

(Continued from page 26)

♦ **ALTHOUGH** the relationship between the Grace Children's Home and the State Welfare Authorities has been good, there have been occasions when they differed on the success that could be expected in certain cases.

In one of these the Welfare case worker expressed the doubt that one child could ever learn. Intelligence tests had shown that he was feeble-minded and ought to be in an institution equipped to care for such cases.

Barkman prevailed upon them, however, and was permitted to keep the lad. In three or four years, under the kind, sympathetic treatment at the Home, he had climbed to the top of his class. In a similar case, another boy who was said to be unable to get through the first grade is now finishing high school and is planning to be a missionary.

There have been many crises in the life of the Grace Children's Home, but none like the one that came on November 27, 1956. That day the furnace exploded and set the main building on fire.

While the firemen were fighting the blaze, one of the house mothers went into a bedroom in her quarters in another building and found two of her small boys kneeling.

"O God," one of them was praying, "don't let our building burn! Don't let it burn!"

Across the way an elderly woman was echoing the same prayer. The building didn't burn. Before the smoke had cleared away, the Barkmans and the staff had begun to plan to rebuild.

The cost of the fire was staggering—\$40,000—but no one was injured. A new furnace has been installed and the interior of the building refinished. The funds have come in to keep the bills on a current basis.

John Barkman's eyes glow as he speaks of the future.

"If only we had the funds to build modern, fireproof cottages," he says, "and enough of them so there wouldn't be any waiting list in our files. There are so many, many children who need help!"

♦ A JUDGE in a nearby town put it another way. "We've had a great deal of experience with the Grace Children's Home down through the years. We've seen what has been accomplished in the lives of delinquent children we've sent there. I can assure you that the results have been amazing."

Getting those modern brick cottages is one thing that isn't worrying the Barkmans. That's for the Lord to decide. Right now they have forty precious young lives to bring up for His glory.

END

March, 1958

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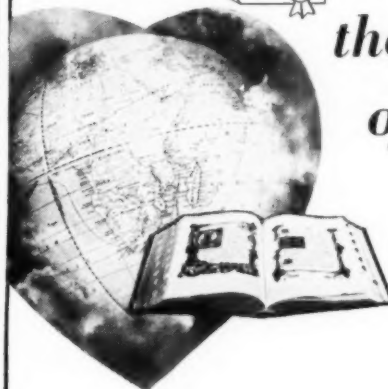
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### Here are some of the reviews we are receiving...

Moody Press is to be congratulated in producing under the authorship of Merrill F. Unger one of the most important evangelical books to be issued during the past year. In an amazing complete and comprehensive one-volume Bible dictionary seven thousand articles are included on every significant Biblical subject...

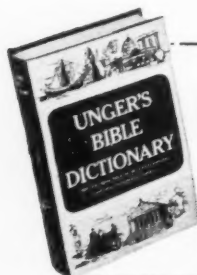
Breadth of Biblical scholarship is manifested not only in the articles themselves but in over five hundred photographs and line drawings which are of immense value both to the technical scholar and to the ordinary lay reader. Included also are eight multicolor maps of great help in grasping geographical information. In spite of the fact that over one million words have been compressed into this one volume, the type is easily read and longer articles are carefully outlined, using bold-face type, which enables the reader quickly to find what he is seeking. Notable throughout the volume is the high evangelical theology combining latest scholarship with historic Biblical orthodoxy...

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JOHN F. WALVOORD, President  
Dallas Theological Seminary

I think Unger's Bible Dictionary is just the kind of reference book every Bible reader ought to have. I myself have already begun to use it constantly, and am finding it to be exceedingly helpful.

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The content is comprehensive and plainly written... In theology and in critical matters the work is consistently conservative, and confines its statements to facts rather than discussing speculative theories. In the field of history and of archaeology Dr. Unger has included the best results of modern investigation. The discussion of the Dead Sea Scrolls is particularly good.

For the pastor, Sunday school teacher, and general student of the Bible this volume will be very useful, and will take a prominent place on his reference shelf. To the professional scholar it will serve as a quick guide for information on Biblical detail. Some of the larger questions of Biblical Introduction, such as the Synoptic Problem, are not discussed in its pages. Obviously, the Dictionary was designed for general rather than professional use, and is limited both by intention and size.

Dr. Unger is to be commended for undertaking such a tremendous task as the production of this Dictionary, and for giving one to the Christian world which is not only accurate in information, but which strengthens confidence in the veracity and inspiration of the Scriptures.

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J. H. HUNTER, Editor  
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# In the Study

By WILBUR M. SMITH

## Review of Unger's Bible Dictionary

THE volume we are about to review will be considered with some detail because of its threefold importance. First, it is the first substantial Bible dictionary written from a definitely conservative viewpoint to be published since *The Dictionary of the Bible*, edited by Dr. John D. Davis, was last revised by him in 1924. Secondly, this is the first Bible dictionary to be edited by one with a premillennial view of Biblical eschatology since Canon Fausset's *Englishman's Critical and Expository Bible Encyclopedia* was issued eighty years ago. Thirdly, this represents the largest original publication undertaken by Moody Press, and it is thus identified with the Moody Bible Institute, a veritable bulwark of the faith during the last seventy years.

The editor of this work, Dr. Merrill F. Unger, has been Professor of Old Testament Studies at Dallas Theological Seminary since 1948, and is the author of some ten volumes, among which *Archaeology and the Old Testament* and *Biblical Demonology* will remain standard works in their respective fields for some time. As the preface indicates, this new publication is a revision of a work that appeared at the beginning of our century, *The People's Bible Encyclopedia*, edited by Charles Randall Barnes with the assistance of nine Biblical scholars of that day. My own rather careful examination of various portions of the volume has led me to conclude that three-fourths of the material in this new encyclopedia is taken directly, paragraph for paragraph, from the earlier work by Barnes. Because of this, I personally think that the volume should have been called *The Unger-Barnes Bible Encyclopedia*, as the new Westminster Dictionary is referred to as the Davis-Gehman Dictionary.

Because more than one-half of this

work was completed before this century began, we might consider for a moment the men responsible for the original work. The editor himself, Charles Randall Barnes, proves to be a most elusive individual. His name is not found in any biographical work that I know of (*Who's Who in America*, the *Schaff-Herzog Encyclopedia*, etc.). The second edition carries the words "New York University" beneath his name, but a word from that institution tells me he was never a member of that faculty. Three contributing editors were well known: Dr. R. W. Rogers (1864-1930), the famous Assyriologist of Drew Seminary; Dr. George E. Post, the authority on Palestinian botany of his day; and Dr. J. F. McCurdy, author of *History, Prophecy and the Monuments*, etc. Included here also is Dr. H. A. Buttz (1835-1920), professor in and president of Drew Theological Seminary for forty years, though not a well-known writer. The other four men were comparatively obscure.

♦ LET us now turn to the volume before us. Dr. Unger received his Ph.D. degree at Johns Hopkins University, studying under Biblical scholar and archaeologist, Dr. William Albright. We consequently expect, and find, some excellent archaeological sections. Among Dr. Unger's own extensive, signed contributions to this revision are the articles on Ai, Apocrypha, Aramaic, Armageddon, Ashurbanipal, the Dead Sea Scrolls, the Deluge, and fine supplementary sections on archaeological aspects of the more prominent characters of the Old Testament, as Abraham, David, Solomon, Manasseh, etc. There is also a good discussion of the Patriarchal Age, and of the Plagues of Egypt. As a result of his authoritative volume on demonology, Dr. Unger here gives us a long and accurate study of Familiar Spirits. The discussion of the Tabernacle is refreshingly helpful.

More or less brief articles on each book of the Bible, together with an outline of

the book, are included here. Some articles embrace helpful treatments of certain difficult Scripture passages, such as the discussion of Luke 16:19-31 in the articles on Hades. My own opinion is that the discussion of Judgments is the most satisfying survey of the subject available in any Bible encyclopedia at the present time.

The major criticism to be made of this volume is that so many articles on subjects concerning which an enormous amount of new material has appeared in the last fifty years, and around which new problems have arisen, have had no revision at all; e.g., nothing has been added to the article on Creation, though at least a score of books have been written on this theme by Christian scholars in the last few years. The bibliographies are simply impossible. The two latest works mentioned here are those by Tayler Lewis (1855) and Janet (1878). These are not the books that this generation must have in studying this great doctrine.

With the rise of Communism, the articles on Community of Goods should have been thoroughly revised; similarly, with the rapid growth of Pentecostalism and the acuteness of the problem of tongues, the section on Unknown Tongues deserved rewriting. Among some of the longer articles which remain untouched are those on the Incarnation, the Constitution of Israel, the Kingdom of Israel, the Apostle Paul, Rome, the Temple, the Priesthood, Prophet, Syria, Sacrifice and the Lord's Supper.

To me, the great tragedy is the fact that relatively little has been added to the two articles on Jesus Christ and nothing to the article on the Four Gospels running to eighteen columns. Since 1900, this whole matter of the significance of the Gospels, and criticism of the Gospels—and by this I do not mean destructive criticism—has burst upon the Christian Church in a new way, producing the most important literature on

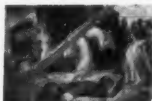
Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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the Gospels that the Church has known in any fifty-year period. All these problems and all this literature are completely ignored. And why in a book published by Moody Press should the volume by the French skeptic Renan be recommended in a bibliography—a flip-pant work and, though brilliant, in many places blasphemous?

No further consideration has been given the subject of Baptism here, as far as I can detect, with the exception of references to two works by Fairfield (1893) and by Dale (1867). What of the worthwhile literature now appearing on this subject of Christian Baptism? The 1300-word article on Versions has no new material—an especially regrettable fact in view of the masterly article on this subject by Bruce Metzger in the new Supplement to *Schaff-Herzog*. How I wish these pages had been brought up to date on this significant theme!

† INASMUCH as the Barnes volume was written nearly sixty years ago, some aspects of it are now antiquated and should have been eliminated; e.g., recent dictionaries are not giving attention to such terms as Antichristianism, Anagogical, or Bibliomancy.

All will regret, I think, that Dr. Unger has chosen to retain in these pages a method of subject arrangement which no contemporary encyclopedia would follow: he places all articles on animals under the major heading Animal Kingdom; the thirty-seven different deities are found, in alphabetical order, in the article on False Gods; fifty-two different weights and measures are included in the discussion of Metrology and forty-six different minerals are incorporated in the article Mineral Kingdom.

This will sometimes lead to frustration. For instance, while there is an article on the beast of burden, the ass, under Animal Kingdom, the word ass does not occur alphabetically in the dictionary, with a reference to where this word, which appears 124 times in the Scriptures, is treated. A reader who is not acquainted with the system adopted in this volume will perhaps look in vain for this material. So also the word baker, which does not appear alphabetically, but is given a half-column in the article Handicrafts. Who would think of looking there? Frequently throughout Dr. Unger's articles we come upon references to the famous ancient town of Byblos, but Byblos itself is not listed in order in these pages. There should be a reference here to the later article on Gebal, another name for Byblos.

This method of listing topics also leads to a great deal of unnecessary duplication. Here are articles on the Camel, the Horse, and Sheep in alphabetical order, and also in the columns on the Animal

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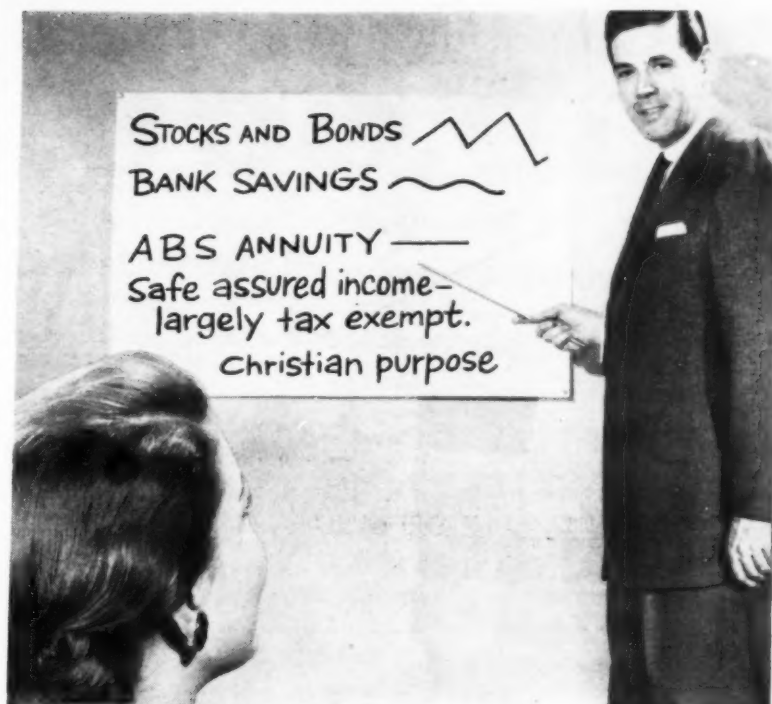
Kingdom. Two columns on leprosy appear alphabetically, and another section is found under Diseases. Iron and Pearl are considered in respective alphabetical order, and again in the article on Minerals. There is a paragraph on copper in the columns on Metals, and also in the Mineral Kingdom passage; on Tammuz in alphabetical order as well as under False Gods; on Beelzebub alphabetically and on Baalzebub in the section covering False Gods. Further duplication is noted in articles on the Coming of Christ and the Second Advent of Christ; in three separate discussions of Hades, Sheol and Gehenna, and in consideration of all three under the general classification Hell. The screening and eliminating of these duplications would have meant added space for other subjects.

♦ I MUST say a word here regarding omissions. In this day when the Book of Revelation is being so widely discussed, the term Apocalypse should have been included as a separate entry, even if only as a reference to the article on Revelation. Just now when the word *apocalyptic* is being used in the titles of books, a carefully written article on this subject would have been most helpful. The *Gloria in excelsis* is considered under the antiquated title Angelic Hymn, but there are no articles on the *Nunc Dimittis*, the *Magnificat* or the *Benedictus*; moreover, there is no article on the Virgin Birth.

A subject which long ago should have been given its deserved comprehensive treatment is that of Heaven, assigned a single column here. The word occurs approximately six hundred times in the Old Testament, and the Greek *ouranos*, over three hundred times in the New Testament, but there are references here to fewer than twenty New Testament passages. I know of no dictionary article that does justice to this theme, so important today when the attention of the world has been directed toward the heavens.

How I wish that Dr. Unger had departed from the pattern of most Bible dictionaries today and given us an article on the Olivet Discourse, particularly inasmuch as there is a section on the Sermon on the Mount. Here would have been an opportunity for the editor, who is a good student of prophecy and has written wisely on it, to have included in his articles on Arabia, Damascus, Elam, Kedar, and Philistia, some reference to the great prophecies set forth on these subjects, for prophecy as well as history belongs in a Bible dictionary.

In fact, although there are five chapters in the Old Testament writings devoted to predictions concerning Babylon, and 250 verses of prophetic material relative to Egypt, I do not find them mentioned in these columns. Dr. Unger



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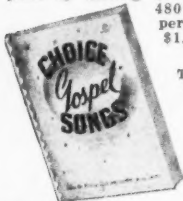
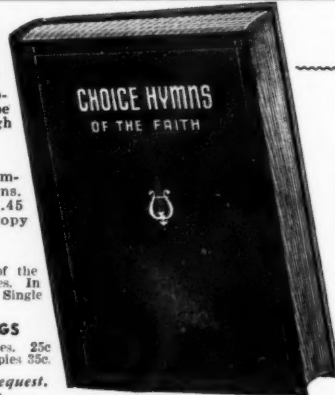
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has done a good piece of work on the prophecies referring to Moab, and one could only wish that he had done the same for these other, some even more significant, prophetic themes.

Many will be disappointed to note the dearth of current bibliographical references in these pages. We are living in a book-buying age, and many Christian students are naturally confused by the vast amount of material being published on Biblical themes. Here would have been an ideal opportunity for guidance, especially in regard to the life of Christ and the four Gospels. Some of the most important Christian literature to appear since the Reformation has been published in the last fifty years, but apart from archaeological references, it is all overlooked in this dictionary.

† HERE and there serious errors are evident. For example, in the outline for the Book of Daniel, Part I, covering the first six chapters, is headed, "Daniel's Visions under Nebuchadnezzar, and his personal history to the reign of Cyrus"; actually, no visions of Daniel are recorded in the first six chapters of the book—the visions were those of Nebuchadnezzar.

The article on the Ammonites contains a quotation from Thomson's standard but older work, *The Land and the Book*, as follows: "Nothing but ruins are found here by the amazed explorer. Not an inhabited village remains, and not an Ammonite exists on the face of the earth." The reference in Harper's Bible Dictionary (a work which the editor has used frequently, as he himself says in the prefatory remarks) is far more accurate: "Rabbath-Ammon lives on today in Amman, capital of the kingdom of Jordan, a busy trading center of Arabs and goal of travelers, who delight in its Roman hillside theater and other marks of ancient occupation of the city. It was rebuilt by Ptolemy Philadelphus in the 3d century B.C. and named Philadelphia. Amman is 35 m. from Jerash, 'city of a thousand columns,' one of the chain of Decapolis cities."

Whatever be one's view of Christ's preaching of the kingdom, the following statement is not correct: "As the preaching of the kingdom was fast approaching its end in the rejection and imminent death of the King..." The preaching of the kingdom did not end with the death of our Lord, and down to the end of Paul's public ministry we find the great apostle still "preaching the kingdom of God" (Acts 28:31).

Some of the principal articles have not been given the proportionate space they deserve; e.g., Life, one of the basic themes of the Bible, is allotted 35 lines, while Gold is assigned six times that space, more than 200 lines (in this volume, 72 lines represent a column, or

Moody Monthly

approximately 550 words). More space is given to the discussion of Tiglath-pileser than to the pre-eminent theme of God; more to Nicodemus than to the Son of Man; and as much space to eye-painting, mentioned only three times in the Bible, as to the eye, a word occurring 450 times in the Scriptures. The article on Jesus Christ—omitting the tabular arrangement of events—is not as long as that on Herod Antipas, and more lines are given to the Dead Sea Scrolls than to the Apostle Peter.

† In conclusion, I would say that the Moody Press has done a superb piece of work in the printing of this large volume of 1200 pages. The editor is to be congratulated on the illustrations, 273 photographs and 263 line drawings, in addition to eight excellent maps. He is further to be commended for his splendid work in those articles which have derived from his rich store of knowledge. I only regret that when a student of this generation turns to the inexhaustible, pre-eminent themes of Christ and the Gospels, he will find nothing here to bring him up to date in these subjects. The price of the book—by no means out of proportion to these 1200 double-column pages and helpful illustrations—is \$8.95.

## One More Word About Letters

My column regarding inquiries sent to me (June, 1957) met with wide approval, and was reprinted by *Moody Monthly* for my general use. I would like to return to this subject once again, only for the sake of my readers. I have before me a typewritten letter from a business man in a large southern city, a very gracious communication in itself, which reads in part, "I will appreciate it very much if you will kindly advise where I may secure a copy of *Biblical Archaeology* by Professor G. Ernest Wright, and the price, as mentioned in the October *Moody Monthly*." This letter, typed by a secretary, involved time in dictation and typing; my reply likewise must be dictated and typed.

The city in which this individual resides has adequate public library facilities. A telephone call to the reference librarian there would have secured this information at once. As it is, it took three days for this letter to reach me, it will rest on my desk for a day or two, and a reply will be three days in the mail; thus, something over a week elapses, when the answer could have been had in a few minutes. Let me urge my readers to avail themselves of the library facilities of their cities, or to visit the

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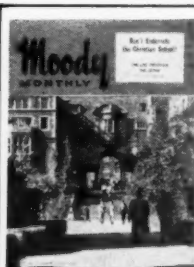
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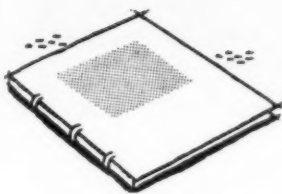
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# idea NOTEBOOK

MARCH, 1958/Volume 5 • Number 6

## Teaching with Objects

By Sylvia Mattson

**O**BJECT lessons have always interested boys and girls. Sunday school teachers should make more use of those things children can see and touch almost every day. With a little thought and preparation you can find many objects in the home that would make good lessons: cooking utensils, vegetables, fruits, nuts, writing supplies, books and many more things. Outside of the house there is all of nature to provide the Bible teacher with lessons.

We could select the sieve, for instance, and illustrate the method by which you would prepare an object lesson from it. First, to find the best points for the lesson you will need to ask yourself some questions about the object. What is its purpose? Does it have more than one purpose? Does it come in various sizes, shapes and colors? Is it expensive? Is it easy to use? Does it remind one of boys and girls in any way? Could it represent a certain habit? Does it remind one of the Bible, the church, God or Jesus?

Of course, not all of the questions will apply to every object. In the case of our sieve we might ask and answer questions as follows: (1) What is the purpose of a sieve? To remove objectionable material (to separate the good from the bad), or to smooth out something that is lumpy. (2) What spiritual lesson can be applied to the function of the sieve? The sieve reminds us that there are habits in the lives of boys and girls that need to be removed. When children accept Jesus as their Saviour He wants the "lumps" (bad habits) removed from their lives and He begins to put them through a "sieve."

Further development of lessons from the sieve would depend upon what you want to emphasize.

♦ **SOMETIMES** objects from the kitchen are used indirectly. In a lesson on Salvation, you might use a lemon to make "secret" writing. To do this squeeze some lemon juice into a dish, dip a clean pen in the juice and draw a heart on a sheet of light weight white paper. Write the word **SINFUL** on the heart. On a second sheet of paper draw another heart and write the word **FORGIVEN** on it. (Hold the paper on a slant with the light to see if the writing is satisfactory.)

When the lemon juice is dry there will be no sign of writing on the paper. Heat will reveal the writing when you hold the paper over a lighted candle. The talk to give with the lesson on Salvation is as follows:

"We all like to receive messages from our friends, don't we? How would you like to receive a letter like this? Looks as if this person forgot to write, doesn't it? But let's look closely, perhaps it has a secret message for us.

"God sends messages to boys and girls in many ways. This white sheet of paper has a message from God for someone in this room. It is our job to find what that message is.

"We will need light to see God's message. The Bible tells us that the Word of God is a light, 'Thy word is a lamp unto my feet, and a light unto my path' (Ps. 119:105). So let us light this candle and place it here near the Bible so we know it represents God's Word. Now we'll hold our piece of paper near the light and see what happens."

(It will take practice before giving this lesson to know just how close to the heat you will need to hold the paper to bring out the writing and yet not have the paper scorch. If you do not wish to use a candle, experiment with a light bulb in a small table lamp to get the amount of heat needed.)

"I'm certain that God has a message here for someone in this room. Now, let's look. Yes, I can see something appearing."

(Hold the paper before the pupils for all to see, or ask one pupil to inspect it and read the message aloud.)

"It is a heart and I see the word **SINFUL** on it. You may not understand how the writing appeared on this paper, but neither can we understand how God speaks to sinners. We can be sure, however, that God knows which boy or girl in this room has a sinful heart. He is helping you right now to realize that your heart is full of sin and to feel sorry for your sin. For the Bible says, 'The wages of sin is death.' We must be punished for sin.

"But our God loves us, as a father loves his children. God wants us to have eternal life with Him and not receive the

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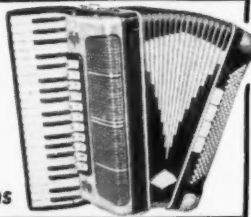


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punishment of eternal death for our sin."  
(This can be further developed with the use of John 3:16.)

"Let us look at God's message for us on this other paper. Yes, the light—which you remember represents the Word of God—is bringing out the message in another heart which reads FORGIVEN.

"When God says in His Word that the wages of sin is death, how can He forgive us? The 'light' comes from the rest of that verse, 'But the gift of God is eternal life through Jesus Christ our Lord.' God's own Son, the Lord Jesus Christ, took our punishment for us when He died on the cross. If we believe this and thank Him for it, God says we are forgiven."

♦ THERE are many things in nature that make excellent object lessons. One of these is the leaf. After a lesson has been drawn from this object, pupils are likely to be reminded of the lesson whenever they see a leaf. Select leaves of various shapes and sizes. Teaching material can be developed from the following material.

Leaves vary in shape and size. They may be small or very large like the palm leaf. Each leaf has its individual shape, conforming to its species.

In like manner boys and girls are individuals, although their skin may be different shades, and they may be short, tall, skinny or fat. There are many kinds of Christians. Some Christians go to church regularly, read the Bible and talk to God in prayer. Others may not have these good habits. Some boys and girls become "big" Christians soon after they receive Jesus as their Saviour, others never seem to grow very fast.

Leaves have one purpose for their existence—to provide food for the plant. The Christian boy or girl has one reason for existing—to win others to Christ. Leaves are short lived—they last only for a season. Christians do not live on this earth very long before God calls them home. We say we are here for a "season."

Some leaves attach themselves close to

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### 8. VISUAL AIDS

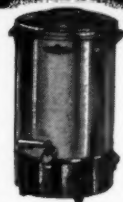
Object Lessons, How to Develop

the stem, while others grow on a stalk. Some Christians live close to Christ and desire to do His will, while others do not want to live close because they want their own way.

Leaves "perspire," or throw off water. The Christian gives out kindness, meekness, gentleness and the other fruits of the Spirit. Leaves sometimes leave their prints in the rocks. Christians leave their influence behind them as they walk through this life.

♦ OBJECT lessons are excellent for teaching special subjects. For a temperance lesson, use a spider and its web (either a captured spider in a jar or one drawn on

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paper or in a flannelgraph lesson. The drink habit is like a spider drawing people into its web where they are held tightly (Job 8:14, Prov. 30:28). Liquor brings bad thoughts and bad thoughts are followed by bad actions. (See Prov. 20:1; 23:29-35; Isa. 5:11, 22; 28:1; Hab. 2:15, etc.)

A lesson on sin can be taught by using weeds. Many weeds are poisonous, weeds disfigure lawns, gardens and fields, they harbor pests and crowd out good plants. Christians will die spiritually if they allow sin to control their lives (Rom. 6:23; I John 1:9). Sin leaves a mark on our character and physical features (John 5:14; Tit. 1:15; Deut. 28:35; Isa. 28:1). If Christians profess salvation and carry sin in their lives they hide the light of Christ from themselves and from others (I John 1:7; Matt. 5:16).

★ OBJECT lessons can be used on special days all through the year. There are bells or snow in January; a Valentine object lesson using black and white hearts for February. The cross becomes the object for an Easter lesson and in July truths could be applied from the flag or fire-crackers. Rulers, pencils, books and other school supplies are objects for September, and October brings pumpkins, masks and witches from which alert teachers can find helpful lessons. The turkey or Pilgrims suggest lessons for November, and December brings many good objects to teach from, such as a miniature tree, a star, tinsel, wrapped gifts, holly and mistletoe.

Seasons of the year also provide objects teachers can use. Consider lessons from snowflakes in winter, plants and flowers and new life in spring; fruit, sea shells, picnic and vacation items in the summer; autumn leaves and nuts in the fall. All these and many others will come to mind when you are watching for something to hold in your hand when you teach in order to make the lesson more meaningful. From that point only thought and preparation are required to get the lesson over. **END**

★ ★ ★

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Use visual aids to *start* the lesson, as an attention-getter. Begin teaching with something in your hand and every eye will be upon you.

Use visual aids for *review*. Link a highlight of previous lessons with an important point in the new.

Use visual aids occasionally to *teach* the main part of the lesson. All eyes will keep upon you if the object you are obviously about to present as an illustration is concealed for the greater part of the lesson in an ordinary paper sack.

Use visual aids to *clinch* the lesson. Sometimes a simple object lesson is the best means of applying the Bible lesson to the pupil's life and of fastening vital truths in his mind. Such an application often lingers long after the lesson itself has been forgotten.

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## The Pastor— Key Man in VBS

By Owen L. Miller

Pastor of First Baptist Church, Hammond, Ind.

WITHOUT a doubt the most important person among the key people in a vacation Bible school is the pastor. Or at least he should be. People look to the pastor of the church for leadership and guidance in all of its activities. Any project he is wholeheartedly behind usually goes forward to success.

In many places the pastor is the person who has given the initial thrust to the VBS work in the church. Oftentimes he must serve as principal of the school, or act as administrator. In churches where the VBS is administered by a Vacation Bible School Committee, the pastor should still be its chief advisor.

Through the entire year the pastor should have the organization of the vacation Bible school in mind. He should make sure that each month proper steps are being taken that will assure a successful school.

Since the pastor is in the best position to know the spiritual status of his people and their capabilities, he should have an advisory part in the selection of VBS workers. His attitude of interest and co-operation should be an incentive to the entire staff to put forth their best efforts.

The pastor should oversee the selection of the VBS curriculum. His evaluation of current lesson materials should be of great value to the Vacation Bible School Committee. In order to do this he needs to keep alert to the courses offered by dependable publishers and to some extent know the value of their content. Also, the pastor should attend, and encourage his coworkers to attend, any

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the VBS emphasis upon Bible study, evangelism and spiritual growth, the pastor can make mention of it often in his sermons with profit. He may emphasize needs in these areas or give illustrations of how such needs have been met in certain lives through the vacation Bible school. Oral announcements and bulletin notices arouse fresh interest in VBS or "flop," according to the pastor's presentation of them.

The whole congregation knows when the pastor is enthusiastic about the value of vacation Bible school. For many months before opening day they are reminded of it in his prayers. Early in the year they may hear him praying for volunteers, about the selection of prospective teachers. A little later he is asking the Lord for wisdom in the selection of lesson materials and other problems the committees are considering.

As the months pass VBS publicity, follow-up plans and every phase of the work are publicly brought before the Lord. When the pastor considers the progress of VBS plans important enough to pray about before the congregation, the people are reminded to include these things in their private prayers.

The pastor's influence is felt throughout the vacation Bible school. He should see that VBS is a children's school where there is happiness and enjoyment, but at the same time, he is in a position to lead the boys and girls in showing reverence in the house of God.

Oftentimes right attitudes toward worship are encouraged through the very presence of the pastor and his participation on the program. Therefore, even though the pastor may not be a regular member of the VBS faculty, he should enter as far as possible into the life of the school. END

## Sunday School Encyclopedia

Sunday school teachers and other church workers will be interested to know that the NSSA Sunday School Encyclopedia, Vol. 8, is still available. This is a compilation of the materials which were presented at the 1957 convention of the National Sunday School Association. Every department in the Sunday school is covered, as well as Sunday school organization, methods, promotion, publicity and programming. Also included are many related activities in the church, such as vacation Bible school, children's church, weekday clubs, weekly youth meetings and counseling. The book may be ordered from National Sunday School Association, 542 S. Dearborn Street, Chicago 5, Ill. Price, \$1.50.

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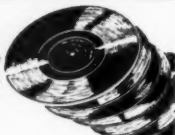
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by bill pearce



» Most business-  
men, after they're  
through with a  
rough day at the  
office, look forward  
to relaxing at home  
in various ways.  
Some go for small  
home repairs and  
do-it-yourself ac-  
tivities, some read,

play with the kiddies, or simply col-  
lapse. I know of four fellows who after  
an eight hour day of working in the  
same office use most of their spare time  
singing together.

By day these four represent the Pru-  
dential Insurance Company and sing as  
a quartet by night. May I introduce the  
album, CHRISTIAN COURIERS SING?  
Here are four voices which blend to-  
gether beautifully. These men are not  
soloists, but if they get within ten feet  
of each other they are closely knit  
melodically.

This quartet sings unaccompanied . . .  
and I think—after hearing them sing so  
well a cappella—that any accompani-  
ment would detract from their effect.  
Their pitch suffers a bit in varied in-  
stances, but the appealing thing here is  
sincerity, good mike placement and bal-  
ance, and not-too-overdone arrange-  
ments.

Also, the Biblical text in each case  
seems to be of primary importance to  
them. It has a different sound that I  
sort of had to grow into, but I must say,  
for four laymen The Christian Couriers  
have a pleasing musical expression. The  
address, since it's an independent record,  
is Ivy Music Corporation, 1120 Park Ave.,  
New York 28, N.Y.

» A little while ago the mailman  
dropped by my desk with a new shipment  
of recordings. On the top was a new  
release from Christian Faith Records  
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Calif.). The subject—HEAVENLY HAR-  
MONIES WITH JOHN AND LINNIE  
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a glance at the twosome on the jacket

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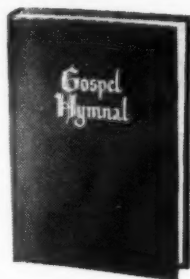
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—a very pretty layout for the cover. The first time through, all I really heard was rhythm, a trombone (very cleanly played) and two people singing—in that order. None of the words reached me because I couldn't get past the beat.

The second time through I heard a pleasing blend of two voices and took note of the words. Some of the selections are, *I Saw a Man; I've Discovered the Way of Gladness* (some liberties in melody and harmony were taken here for the convenience of their voice ranges); *Beside Me to Guide Me* (a very nice melody); *Down Deep in My Heart* (I didn't take to this one); *Have I Done My Best for Jesus?* (this was needed for balance); *Heaven in My Heart and Roll Jordan Roll* (hold your hats!).

These songs are well done—if you like this type of music. I know nothing about the participants involved in this album, so I can't give any names of assisting musicians. Someone is playing trombone very aptly throughout, though. At times this instrument is used for introduction, other times as a third part making for a trio sound. This adds freshness.

There is strong two-four rhythm all the way through the numbers with the exception of one or two straight ones. I didn't mind the distinct rhythm because I love it, but I couldn't relate it to a spiritual note. I have an idea, however, the younger set will especially give this record much attention.

Continuing at 33 1/3, I submit for your listening enjoyment **JOHN WEBB, BASS**. Accompanied by two veterans of many a recording session—Rudy Atwood, piano and Les Barnett, Hammond organ—Mr. Webb has turned out an album which to me is very refreshing.

This man needs no "gimmicks." Instead he has a rich, resonant, pleasing bass voice. There is many a subterranean note in this disk.

You'll hear the standards like these—*Lead Me Gently Home, Great Is Thy Faithfulness, Down Deep in the Sea* (try his last note here if you have a cold), *Lead me to Calvary, No One Ever Cared for Me Like Jesus* and (of course) *Rocked in the Cradle of the Deep*.

If you don't mind little things—such as sameness of sound and occasional slight strain on high notes—I predict that you'll truly enjoy this one.

Many have written me asking whether 78 rpm went out like the steam locomotive. Well . . . to tell you the truth, I haven't had a 78 sent to me for review for a year. That must be indicative of something, since almost all of the major sacred record companies send us their newest "prides and joys" month by month.

There seems to be very few of this type of record being manufactured. Reason: needle wear is greater at the higher speed, more storage space is needed, greater mailing costs, less fidelity, etc. So . . . the trend is to 33 1/3 hi-fi. In time I predict that about 90 per cent of all the records made will be 33 1/3, 45 EP or on tape. (This world movin' too fast? I agree!)



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I Love To Tell Story, Jesus Paid It All, God Will Take Care Of You, His Eye Is On The Sparrow, Beneath The Cross Of Jesus, How Lovely Are Thy Dwellings, Moment by Moment, I Am Amazed, The Ninety and Nine, There Is A Fountain, The Lost Chord.

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FOR BOYS AND GIRLS



## Tommy Talk-Too-Much

By Lois Hoadley Dick

CHOCOLATE chip cookies had a way of turning crunchy when they were dunked into a glass of cold milk. Tommy Tuddler found that out the first time he tried it. The cookies, still warm from the oven, were the best Mom ever made. He bit into a third one—and then a fourth—and a fifth—"That's enough." Mom edged the plate away from his greedy hand. "Don't spoil your supper."

Tommy cocked his head at the vanishing plate and grinned. His parsnip-colored hair was slicked straight back, which seemed to make his ears stand out like kites.

"One more?" he begged.

"No more." Mom slipped the plate of knobby cookies into the bread box and turned to pay the egg lady who had been waiting at the kitchen door.

"Before I forget it," Mrs. Eddleston said, settling her basket of eggs on a chair, "I wanted to ask you when you want the quart of cottage cheese?"

"Well, I think . . ."

"Hey, Mrs. Eddleston, know how Mom makes these cookies?" Tommy interrupted eagerly. "She buys all the little chocolate bits in a package and dumps them in a bowl with flour, eggs, milk . . ."



Tommy didn't really mean to talk too much—it's just that a fellow has so much to say.

Moody Monthly

Mom frowned a little. "Not until next week, Mrs. Eddleston, but if you . . ."

"You hafta use brown sugar, too, Mrs. Eddleston." Tommy rocked back and forth on the edge of the table, in his eagerness to tell. His eyes were big as flying saucers and the morning sun was reflected in them. "Brown sugar makes 'em chewy, Mrs. Eddleston!"

"Tommy, be still a minute!" Mom turned to him and looked exasperated. "Mrs. Eddleston, maybe if you phoned me before you came . . ."

" . . . raisins, too!" Tommy shouted joyfully, remembering how the cookies tasted when they were warm. "Be sure and have raisins, Mrs. Eddleston!"

"Tommy Tuddler!" Mom glared at him as she handed the egg lady a brown paper bag full of cookies, and watched as she went down the walk. "Tommy Tuddler! Sometimes you talk too much. I'll have to call you Tommy Talk-too-much instead of Tommy Tuddler!"

"Aw, Mom, I didn't mean to." Tommy's eyes were full of trouble. "When I think of something, I just sort of got to say it right away." He hadn't meant to be rude. But when ideas popped into his head, bells rang—whistles blew—lights flashed—it was just like a Diesel engine roaring past, full speed ahead!

Tommy thought about it all that week and he really meant to be careful. Except when Miss Simons was telling the sixth grade about spelling. "One of the hardest words to spell is 'prairie,'" she said. "If you remember that there is lots of fresh air on a prairie, you can fit the word 'air' right into the middle of 'prairie.' It will help you . . ."

"I know all about prairies!" Tommy volunteered, raising his hand. Miss Simons did not call on him, but he kept right on talking. "I read a story about prairies. Prairies are just big fields with no trees or nothin'. Just grass, and the Pilgrims had to cross them, and the Indians . . ."

"Tommy Tuddler!" Miss Simons' face was pink and her eyebrows almost tied themselves into knots. "We do not speak in class unless we are called upon!"

Tommy crouched down in his seat and wondered if his ears looked as red as they felt. There, he had done it again! Talking too much!

At home that night, he tried to keep quiet at the supper table. Old Mr. Andrews was company and Dad was talking to him about the Lord.

"If we want to be saved, we must first understand that we are lost," Dad was explaining to his guest. Tommy listened carefully. He too had been

March, 1958

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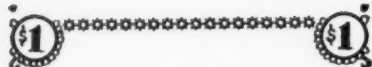
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lost before Jesus had come into his heart. Old Mr. Andrews wasn't a Christian and Tommy's whole family had been praying for him.

"Being lost is like—well, like not having any sign posts on a trail through the woods," Dad explained.

Trail—woods—Tommy wrinkled his stubby nose. There, he had it! Now he remembered! Suddenly a bell rang inside his brain—whistles blew—lights flashed—and he shouted, "Say, Mr. Andrews! Can us fellows go for a hike again in your woods Saturday?"

Mr. Andrews looked up, startled. "Hmmm? Why, yes, of course, son. Oh yes, and that reminds me, I want to stop in town while the stores are open tonight and get some 'No Trespassing' signs." He glanced at his heavy gold watch on a chain and rose to go. "Now you and your buddies come over Saturday, Tommy, and have that hike."

Tommy didn't move as Mr. Andrews left. Somehow he felt he had spoiled something. The open Bible lay on the supper table. "What did I do?" he breathed fearfully.

"You reminded Mr. Andrews that he had to stop in town," Dad said sadly.

Tommy still didn't move. "You almost had him convinced, Dad. Until I burst in." He stared across the table at his father and he-man tears came into his eyes.

"It's still Tommy Talk-too-much, son," Dad shook his head sadly. "I guess you better learn that verse in Psalms 141:3: 'Set a watch, O Lord, before my mouth; keep the door of my lips!'"

"Is there a verse like that?" Tommy asked anxiously.

He found the verse in his Bible and underlined it with red pencil. "Sure glad you knew that verse, Dad. Do you suppose I could do anything to help Mr. Andrews understand about being saved?"

"Well," Dad scratched his head slowly. "You know he doesn't see well, and likes somebody to read to him..."

"That's it!" Tommy exclaimed. "He asked me to come over and read to him last month, but I found an excuse not to go. I hate to read out loud. But I'm going this time, Dad. I'll go over Saturday instead of the hike. I'll take a Christian book along and maybe—maybe he'll get interested and ask me questions."

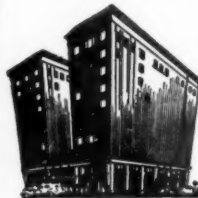
"Fine! You have a great idea!"

"It's a pretty awful thing, I guess, to interrupt when somebody's talking salvation. I'll do some talking Saturday though, but this time it will be for the Lord."

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Moody Monthly

# paper talk

**Lee:** What do you think of this letter? Judith Joy Forrans, from Marcelus, Mich., says, "Isn't it grand to be a Christian? I think so."

**Lynn:** Well, we think so too. Let me see, she doesn't say how old she is, but she writes a nice long letter.

**Lee:** And she wants to be a pen pal. We have a lot of letters again this month asking for a pen pal list.

**Lynn:** Yes we have. Read the one you've chosen.

**Lee:** All right. It's from a boy, Wendell Murray, from Green Lake, Wis. He says, "I was saved March 13, 1955, when I was eight years old. I am eleven now and very happy to be a child of God. I would like to have one or more Christian pen pals."

**Lynn:** Well, we have sent him the names of five pen pals, and then put his name on another list which is sent to others. So he ought to find some real Christian pals from among them.

**Lee:** He certainly should. Now read the one you've picked.

**Lynn:** This one's cute. It's from Hope Gustenhoven, who lives in Niger, Africa. She says, "I have wanted to write to you for a long time. Every time we get a MOODY MONTHLY my sister Gale (7) and I dash for your section of the book."

**Lee:** Listen to this one from Joan Elkin, Webster City, Iowa. "I just read the November issue again for entertainment while I'm sick and I decided to write and ask for a list of pen pals. I'm 13 and have many hobbies."

**Lynn:** Now here Elizabeth Gross, from Englewood, Colo., says, "I would like to have a Paper Talk pen pal. I would like to learn about other Christian girls and boys in other parts of the U.S. and throughout the world."

**Lee:** Too bad we didn't have the right pals to send to some people. Two girls wanted boys or girls in Spanish speaking countries, and we haven't heard from any yet—

**Lynn:** That's right. And someone wanted a boy pen pal from a foreign country and so far only girls have written from other countries.

**Lee:** But that's it. You never know who is going to write next to

*Lee and Lynn*

The MOODY MONTHLY JR. TWINS  
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March, 1958

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Will the land where *greatest sin abounds*  
Be the land where *greatest grace abounds*?



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# SUNDAY SCHOOL LESSONS

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March 16

## The Church and Community Evangelism

Mark 5:18-20; Luke 10:1, 2;

1 Thess. 1:6-10

**MEMORY SELECTION:** *Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*—Luke 10:2

Evangelism is absolutely essential to the life of the church. New converts must be won to Christ not only because He commanded us to do it (Matt. 28:19, 20) but also to maintain the strength of the church as God's medium of witness in the earth. Another reason has been expressed in the words "evangelize or fossilize"—a blunt way to say that Christians who do not win souls soon lose spiritual vitality.

Our lesson rightly stresses the fact that there are different types of evangelism. It is distressing to see Christians who should be working together competing with each other, one claiming one method as being the right one and another equally sure that he has the right approach.

There must always be individual or personal evangelism. There is no other way for men and women to come to Christ. There must also be the method Christ used of sending out men two by two for mutual encouragement and inspiration. And we can certainly not do without the witness of the church as a group. All three of these are in our lesson. First we see

### I. Personal Evangelism (Mark 5:18-20)

The man who had been delivered from the power of demons wanted to stay with Jesus who had set him free. His desire was understandable but it could not be approved. Those who have known the deliverance of Christ are not to keep that message to themselves for their enjoyment but to make it known to others.

Being saved, a man is to seek to win his family, friends and acquaintances to Christ. What would be accomplished if each convert would win another person for Christ! By the law of mathematical progression it is clear that the world would soon be evangelized.

Let us not underestimate the importance of personal evangelism even as we look at the values of

### II. Fellowship Evangelism (Luke 10:1, 2)

The seventy whom Jesus sent forth went by His direction in teams of two.

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The reason for this arrangement is not indicated, but it was evidently so that they would have like-minded companionship and would instruct and encourage one another, thus keeping individuals firm and steady in fulfilling the commission the Lord had given them.

Sometimes it is true that the joint witness of two persons will impress the listener and make the evangelistic effort more effective. Often the new voice and personality of a companion worker will carry the one being dealt with over into a decision for Christ.

Note the important truth in v. 2: It is the Lord who chooses and presses forth workers into the whitening harvest but we can bring that about by our prayers. Some reader may be hindered by physical inability from a public witness for Christ, or may be so hedged in by family responsibilities as not to be able to go out for the Lord. But we can all pray that the laborers may be sent forth by Him.

Now we note the tremendous importance of what we may call

### III. Group Evangelism (1 Thess. 1:6-10)

The church at Thessalonica had so faithfully followed the leadership of Paul (who was a dependable leader because he fully followed Christ) that their Christian faith was known throughout the whole area. Paul did not have to tell their neighbors what it meant to be a Christian. They already knew because they knew the Thessalonians.

What a magnificent evangelistic message that was! How we covet such a group witness for our churches today!

Don't miss the meaningful definition of a "three-thirds" religious faith in verses 9 and 10: (1) "Turned to God from idols." Note the order there; it is always thus, not the opposite; (2) "To serve the living and the true God." We are saved to serve and there is much to be done for Christ; (3) "To wait for His Son from heaven." This is the blessed hope of the church and the strongest incentive to true evangelism.

March 23

## The Church and World Evangelism

Matthew 28:18-20; Acts 13:1-3;  
Romans 1:14-18

**MEMORY SELECTION:** *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*—Matthew 28:19

The field for evangelism is the whole world. It is God's will and purpose that we reach every race and every person with the gospel.

From time to time churches or organizations have adopted slogans such as,

Moody Monthly



"The world evangelized in this generation." But we must admit that there has been failure to accomplish this goal.

Possibly we shall find the reason for the obviously inadequate way in which world evangelism has been carried out as we study once more God's great commission to the church. Let us ask the Holy Spirit to press home to our hearts its real meaning, and stir in us the determination that as far as in us lies it shall be done. We note first

### I. The Great Commission in Words (Matt. 28:18-20)

These are the mighty and meaningful words of our Lord Himself. They make evangelism possible because He has all power and He is ready to make known this power through His followers by His presence with them until the end of the age.

Dr. Turnbull puts it well: "We know something about the commission and, in a fashion, do a little about it . . . But we have not reached any higher or been stirred any deeper, because we have not been in touch with Him who is the One who sends men forth."

It makes a great difference who sends an ambassador and whether the sender has the power to back the ambassador up. That is what makes the declaration of this commission so unique, so powerful, so possible of successful completion.

Let us be stirred and inspired as we see

### II. The Great Commission in Action (Acts 13:1-3)

The picture here is of a local congregation to which God has given men with gifts for ministry. Their fellowship must have been delightful and the work of the church very effective.

Then the Holy Spirit who gave the gifts exercises His right of supervision and decides that two of their most gifted men are to be set apart for service in other lands and in a wider ministry.

It is forever to the honor of the church at Antioch that they did not argue that these men were needed at home but that they obeyed the Holy Spirit. Notice that this was a serious spiritual exercise of fasting, prayer, and then ordination of the two whom God had called.

Ordination is important but it must never be a formal thing, following a dead routine. Real ordination by the church must be in recognition of a call and commission already given by the Holy Spirit.

Every church should have a similar experience. If your church does not have it you might well consider if it is spiritually alive, and alert to the guidance of the Holy Spirit. Such action for God is the outward expression of the inward experience. So we look at the words of one of these sent out by the church at Antioch. Paul became the world's greatest evangelist because he had

### III. The Great Commission in the Heart (Rom. 1:14-18)

He recognized that he was in debt to God and in a sense also to his unbelieving neighbors, and that as an honorable

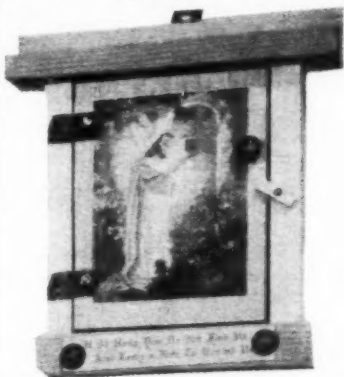
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man he must pay that debt.

But it went far deeper than that, for Paul knew the gospel as the power of God for the redemption of all mankind, and he unashamedly declared it. Here was deliverance from the wrath of God; here was righteousness of life; here was the life of faith; he could not and would not withhold it from any man.

Who will question that we need much more of that very spirit in our hearts and lives today? It would make world-wide evangelism certain and effective for God's glory!

March 30

### The Sacraments of the Church

Romans 6:3, 4; I Corinthians 10:14-22  
**MEMORY SELECTION:** *Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord.*—I Corinthians 11:27

The sacraments or ordinances of the church are designed to be for the spiritual benefit of believers, being what we sometimes call "the means of grace." They are just that when rightly understood and observed.

Our lesson deals with baptism and the Lord's Supper. These are the two sacraments received by almost all branches of the church. Some denominations observe more.

Last week we studied about evangelism, whose aim is to win men to Christ. Such new believers are then brought into the church for fellowship, nurture and instruction. As they join in the worship of the church they find help and blessing in the ordinances of baptism and communion.

One fears that we have come upon times when there is not enough stress upon the importance of these matters. That is something which we should correct. There have been strong differences of opinion regarding details of administration, but let us not permit these to destroy the real value of these blessed occasions in the life of the church. We look first at

#### I. Baptism (Rom. 6:3, 4)

The mode of baptism and its meaning to the individual have long been subjects of disagreement and dispute, but we shall not let that fact obscure the blessed truth here revealed.

Some would strongly urge that the passage before us has to do with the baptism of the Holy Spirit rather than with water baptism. We shall not enter into that question but simply say that we believe in both.

Baptism is sometimes defined as "an outward symbol of inward grace"; that is, it is not the means of salvation but a testimony to the world that we have been saved.

It is an act of obedience to God's command and that is a precious and desirable thing. But it is far more than that, for it is closely tied up with our Lord's death and resurrection (v. 4). It should

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encourage us in "newness of life." What a refreshing phrase that is! It speaks of the marvelous grace of God in making us new creatures in Christ, delivered from the idolatry of this world.

The other sacrament or ordinance accepted by evangelical Protestants is

## II. Communion (1 Cor. 10:14-22)

In addition to the Scripture assigned, we suggest I Corinthians 11:23-34, which gives us a direct and full picture of what our Lord intended by the establishment of the Lord's Supper.

It was after He had observed the last Passover feast with His disciples that He established this new feast of remembrance. It is declared to be for the keeping of two truths alive and effective—His death for our sins and His coming again (1 Cor. 11:26).

Partaking of the symbols of His broken body and His shed blood can only be done in the right way by those who have come away completely from idolatry. There must be that total break with the world, the flesh and the devil, which separates the believer from sin and separates him unto the Lord.

The passage in I Corinthians 11 makes clear that the Lord's supper must not be taken unworthily lest judgment come upon us. This does not mean that we are to feel worthy of His grace, for we are only redeemed sinners, but it does mean that we shall come to His table in a worthy manner, loving, reverent, repentant, with open hearts receiving the gracious blessing of communion with Him.

April 6

## The Church's Assurance of Victory

John 20:26-29; Ephesians 1:15-29  
MEMORY SELECTION: Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Ephesians 3:20, 21

The great feast day of the Christian church is Easter since it is the resurrection of our Lord from the dead which

gives the final victorious touch to all that has gone before. It was then that our Lord won and declared before the whole world His triumph over the powers of evil.

(Our lesson for today does not include the story of the resurrection, so any teacher who presents the lesson where that blessed account has not been used in a church service or some other meeting will want to include it in his teaching.)

We find resurrection truth in our lesson for it presents the victorious assurance of the church as being based on

## I. Faith in a Risen Lord (John 20:26-29)

Thomas had missed the blessing of seeing Jesus when He appeared to the other disciples because he was absent. (This underlines the point that one should not be missing from the meetings of God's people.)

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We are glad that he did believe but  
ours is the greater privilege (v. 29), for  
not having seen Him with our own eyes  
(though we have looked upon Him with  
the eyes of faith) we rejoice in the as-  
surance that He is alive, risen from the  
dead, our triumphant Lord.

As we turn to our other passage we  
find that the Christian has

## II. Enlightened Understanding (Eph. 1:15-18)

Christian truth is spiritual, and cannot  
be fully discerned except by the wisdom  
and revealing power of God. That is why  
the church has so often been led astray  
by the blindness of learned but unspir-  
itual men who have tried to interpret  
spiritual truth with human understand-  
ing.

The riches of the glory of God's in-  
heritance in the believer, the glorious  
hope of our calling in Christ, the know-  
ing of Christ in intimate and satisfy-  
ing fellowship—these come to us only  
through the enlightenment of the Holy  
Spirit.

He glorifies Christ—and today He will  
exalt the living resurrected Christ in  
your heart and mine, if we give Him  
liberty to do it, for God's glory and our  
good.

Another thing to be remembered and  
made blessedly active and true on this  
Easter day is the assurance that we have  
by His grace

## III. Exceedingly Great Resurrection Power (Eph. 1:19-21)

There is rich encouragement to the  
Christian in realizing that the very  
power which raised Christ from the dead  
is that which brought us up from spiri-  
tual death into spiritual life (see Phil.  
3:10; I Pet. 1:3).

That power is exceedingly great, the  
working of His mighty hand not only in  
bringing Christ up from the grave but  
in placing Him at the Father's right  
hand, a position of power above every-  
thing in the universe. Scripture seems to  
add up word after word in an effort to  
give us some idea of the tremendous  
spiritual forces operative on behalf of  
the church through its risen Lord.

We have a resurrection faith—let us  
never forget that! And let us not fail to  
permit His power and grace to work in  
and through us in this needy world.

The crowning fact of all is that we  
have

## IV. Union With Christ (Eph. 1:22, 23)

This great assurance of power and  
blessing is not simply a gift or endow-  
ment which God has given to the  
Church, for we are reminded that the  
Church is His body and He is the Head  
of the Church.

What could be closer and more inti-  
mate than that relationship? In Christ  
we have all things and we, as members  
of the Church, are united with Him in  
this vital and eternal oneness. Hallelu-  
jah! What a Saviour!—and what a sal-  
vation!

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**God's People In Bondage**

Exodus 1:7-22

**MEMORY SELECTION:** *The Lord is on my side; I will not fear: what can man do unto me?*—Psalm 118:6

God had called out a people for His name through whom all the nations of the earth were to be blessed. This was His purpose in calling out Abraham from his home in Ur of the Chaldees into the Promised Land and giving him the promises of the covenant (Gen. 12:1-3). Fulfillment of that promise was made possible by the miraculous birth of Isaac (Gen. 17:15-19). The promise was renewed to Isaac's son Jacob (Gen. 35:11, 12), but it seemed as though it would be hindered by the famine which threatened to wipe out Jacob and his family.

But God had prepared a way of deliverance through Joseph, who had come to a place of power in Egypt. Jacob and his family came there by the invitation of the Pharaoh under whom Joseph served and were given the land of Goshen in which to live (Gen. 47:1-12).

That this was all in the providence of God appears from Genesis 46:2-4. It will be well for us to remember in these lessons about the people of Israel that God had a threefold purpose for them:

(1) To preserve the Old Testament Scriptures and their revelation of the true God.

(2) To be a channel for the coming of

the Redeemer to the earth.

(3) To be a witness for the one true God before the nations of the earth.

As we now know they failed God in the last point and are now under His judgment for their sin.

The beginnings of that story are before us today as we see the family of Jacob.

**I. Blessed by a Faithful God (vv. 7-10)**

This group of seventy people multiplied and prospered and became a mighty "minority" in the land of Egypt. This was in the plan of God for the ultimate carrying out of His purpose, and it was His good hand upon them that built them up into a strong nation.

By that time, however, the Pharaoh who knew Joseph had passed off the scene and a new Pharaoh was on the throne. The favor which had brought the Israelites into the land and given them such excellent opportunities to develop had now run out, and the leaders naturally began to view with suspicion the presence of this powerful group of "foreigners" in their midst.

One can understand their concern, but one must also note that in their determination to crush this apparent threat to their nation they were actually fighting God and His plans. It is well for a nation's leaders to ask wisdom and direction from the Lord before setting out on any such program, lest they be found to be fighting against God.

We find the Lord's people

**II. Persecuted by Brutal Men (vv. 11-17)**

To destroy the virile manhood of this nation the rulers of Egypt subjected them to the hardest of labor under cruel taskmasters. This project failed. The burdens laid upon Israel made the people stronger as they triumphed over them.

Hard work and heavy burdens have never broken the spirit of those who stand against dictators. That truth is being demonstrated anew in the world in our day to the dismay and chagrin of the dictators of this era.

Another plan was devised, namely, to destroy the man-power of Israel at its source by destroying the male babies at birth. But even the Egyptian women who assisted at childbirth in Israel managed to evade or defy that order and bring it to naught.

**III. Delivered by Divine Providence (vv. 18-22)**

At times it may seem that God does not have too much to do with what happens in this world, especially as one looks at events from a human viewpoint. But one does not need to live long under His gracious control before realizing that God is in the daily events of history and is working out His will.

It was so with Israel and it is so with every child of God. He closes doors which no man can open, and He opens doors which no man can close (1 Cor. 16:9). He makes even the wicked devices of man work out to serve Him and His cause. It is great to belong to Him!

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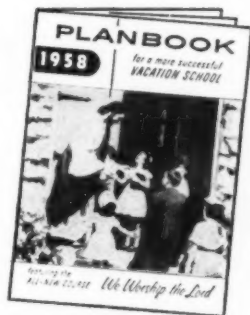
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Hast Thou power with God?  
And wilt Thou suffer thus?  
If Thou be Christ, then speak the Word,  
And save Thyself and us!

Bid the nails release these hands,  
Those thorns to leave Thy brow;  
Rise up, O Christ, if Thou be King,  
And save, O save us now!

How could I know His mighty love  
Had bound Him to the tree?  
How could I know the blood that flowed  
Was shed for even me!

I hated Him, till suddenly  
I saw through burning eyes  
The face of a King turned upward  
In anguish toward the skies;

Until I heard Him breathe a prayer  
Above that hellish spew:  
"Forgive them, Father, oh forgive!  
They know not what they do!"

He heard my prayer of penitence,  
"O Lord, remember me" . . .  
In Paradise I dwell with Him  
For all eternity.

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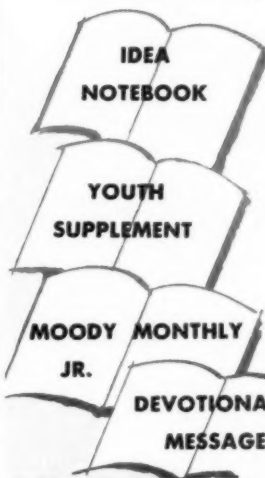
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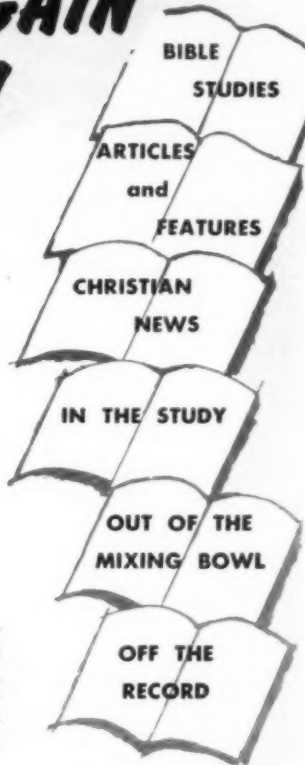
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# The BREASTPLATE of Saint Patrick

I bind myself today,

To the power of God to guide me,  
The might of God to uphold me,  
The wisdom of God to teach me,  
The eye of God to watch over me,  
The ear of God to hear me,  
The Word of God to speak for me,  
The hand of God to protect me,  
The way of God to lie before me,  
The shield of God to shelter me,  
The host of God to defend me . . .

Christ with me, Christ before me,  
Christ behind me, Christ within me,  
Christ beneath me, Christ above me,  
Christ at my right, Christ at my left,  
Christ in breadth, Christ in length, Christ in height . . .

Christ in the heart of every man who thinks of me,  
Christ in the mouth of every man who speaks to me,  
Christ in the eye of every man that sees me,  
Christ in the ear of every man who hears me . . .

Salvation is the Lord's,  
Salvation is the Lord's,  
Salvation is Christ's,  
Let thy salvation, O Lord, be ever with us.

**P**ATRICK was a missionary to Ireland in the fifth century A.D. When he was a boy of sixteen a band of marauders invaded the coast of Britain and carried him away to the north of Ireland, where he was sold as a slave. After six years he escaped and returned to his native land. Again he was captured and again he escaped. Then one night in a dream he heard a voice beseeching him to come back to Ireland. It was a call he could not forget, and eventually he returned, bringing the gospel of Christ.

Though Roman Catholicism has named him one of their patron saints, one looks in vain through all the writings of Patrick for even a hint of the trappings and accretions of the Roman church. His

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The translation here is taken from *The Tripartite Life of Saint Patrick, with other Documents Relating to that Saint*, edited and translated by Whitley Stokes (London, 1887).





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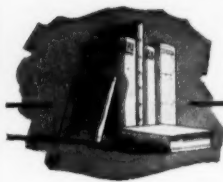
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## NEW BOOKS

G. COLEMAN LUCK, EDITOR

### This Above All

**THE WAY TO BIBLICAL PREACHING**, by Donald G. Miller  
(Abingdon, \$2.50)

Reviewed by J. Arthur Springer

THIS treatise on "how to communicate the gospel in depth" takes issue with some very prevalent ideas and habits in connection with preaching. The old designations of topical, textual and expository preaching, the author maintains, must be abandoned, for "all true preaching is expository preaching." Much is made, and rightly so, of such matters as approach, theme, balance, development, purpose and atmosphere.

There are some excellent passages on balance in doctrine. For example, the author handles well the matter of God's sovereignty and man's responsibility, as well as the relationship of works to salvation. Many examples are given of the various points discussed, so the reader can judge for himself the validity of the suggestions and criticisms offered.

Preaching, the author comments, must recreate the vital events of the Bible. Furthermore, the following assertions are made with strong emphasis: "The theme of a sermon should be the theme of the scripture on which it is based," and "the purpose of the sermon should be the same as the purpose of the scripture on which it is based."

Flaws may be found here and there in the book, but the main thrust is certainly sound, namely, that the sermon ought to harmonize, in subject and object, with the text on which it is based and with the sense of Scripture as a whole. In this reviewer's opinion, preachers of every theological persuasion will do well to have this little volume in their libraries and (better yet) in their minds and hearts.

### And Ye Visited Me

**PRISON IS MY PARISH**, *The Story of Park Tucker, as told to George Burnham* (Revell, \$2.95)

A remarkable story of God's grace in saving men from the depths of sin and shame. Park Tucker was delivered from death in a mine explosion in which he lost an arm. His mother had been praying for him and urging him to become a Christian but to this he had paid no attention. It took the mine disaster and long months of convalescence to bring him to a decision for Christ.

The story follows his experiences through Wheaton Academy, Houghton College, Eastern Seminary and some of

his church activities. But it concerns mostly his work as chaplain at the Atlanta penitentiary, Atlanta, Ga. Here the Lord has used him mightily with the inmates. Some are among the world's worst, but Tucker's message, that Christ Jesus came into the world to save sinners, has brought newness of life to many a prisoner.

Tucker has the God-given ability to get close to the men. They know he is interested in them personally. Many helpful lessons can be learned from the experiences of this man by men who are interested in bringing other men to Christ.—Robert H. Belton

### Prophetic Blueprint

**ISRAEL—KEY TO PROPHECY**, by William L. Hull (Zondervan, \$1.50)

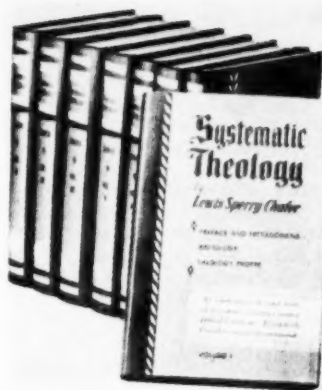
THE Rev. William L. Hull has been a missionary in Jerusalem since 1935. The present volume is designed as something of a sequel to his earlier book, *The Fall and Rise of Israel*. The earlier book traced the history of Israel from the return from Babylonian exile to the establishment of the present state of Israel. The present book begins with a discussion of modern Israel in the light of Biblical prophecy. It then presents the author's understanding of the future history of Israel and the gentile nations. He

describes his book as: "The story of Israel from the regathering to the millennium, as told by the prophets." The future is described in narrative form, as though the author were writing after the final consummation.

Although the author disclaims any desire to prophesy concerning the fulfillment of the details which he relates, the narrative form that is used tends to make him appear as a prophet rather than as a teacher of prophecy.

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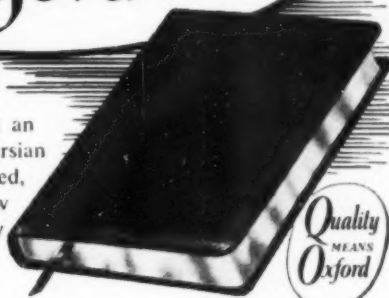
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and other organizations and institutions known by every literate American but never mentioned in Scripture. In this account, for example, Joshua Ben-Elohainu ("Jesus, son of our God"), a fifty-year-old graduate of the Hebrew University, is named by the president of the United States as high priest and supreme authority in Israel!

While appreciating Mr. Hull's desire to faithfully present the teaching of Scripture concerning Israel's history in the last days, I am afraid that he has gone too far in depicting the way in which he thinks details of prophecy will be fulfilled.—Charles F. Pfeiffer

## Where Angels Fear

**GOD'S FOOL, by George N. Patterson**  
(Doubleday, \$3.50)

In an argument with two friends about the inspiration of the Scriptures, the author made a startling proposition. He would prove the Scriptures by a personal test. He would give away what money he had and depending on God alone to supply his needs he would go on to medical school in preparation for independent missionary service in Tibet. He would be "God's fool."

This book is an autobiographical account of his opinions and experiences. He did finally make his way to China and then into Tibet before the Communists took over. Many will find the account of his experiences in that closed land exceedingly interesting. Some will find inspiration in the example of one who chose to follow wholeheartedly what he believed to be God's leading.

Other readers will no doubt be irritated by the attitude of smugness that pervades the account. Certainly there is room for criticism of the church today and also of some missionary methods. But when an arrogant young man who "knew it all so well" takes the attitude that even the members of his own group (Plymouth Brethren) are insincere and spiritually blind, he is on dangerous ground.

Yet the author's exalted opinion of himself does not detract from his zeal and sincerity. His descriptions of experiences in Tibet during the last troubled days of its independence are well worth reading.—Harold R. Cook

## Little Anthology

Whatever might be one's convictions in the realm of eschatology, whatever type of interpretation one chooses to place upon the geographical prophecies of the Old Testament and the Apocalypse, one indisputable fact stands out, namely, that the era embracing the nations and cities constantly referred to in these prophecies is the focal point of world history today; and those very nations which students at the beginning of the twentieth century thought were forever dead and buried are now alive again, vigorously acting out their self-appointed parts—according to the counsels of God, though they know it not—

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on the trembling stage of world history.  
—Wilbur M. Smith, *Egypt in Biblical Prophecy* (Wilde).

From your cross on Golgotha you said, my Lord: "It is finished!" The cross stands ever to proclaim this to us.

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The countenance of God's love may be seen so clearly, so radiantly, nowhere in the world as behind the horrifying, bloody, despised cross of Golgotha. It is for this reason that we must go before it and stand beneath it.

This is why the cross stands. It is waiting for us.—An Imprisoned Pastor Behind the Iron Curtain, *At the Foot of the Cross* (Augsburg).

## Where Are We Now?

**EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY**, by Carl F. H. Henry (Eerdmans, \$1.50)

Dr. Henry, editor of *Christianity Today*, has recorded in this book a series of four lectures which he has delivered before various church groups.

The first chapter, entitled "The Modernist Revision," is largely a review of Dr. Harry Emerson Fosdick's books, including his autobiography. Chapter two, called "The Fundamentalist Reduction," magnifies the flaws of fundamentalism; for, to quote the author, "certainly fundamentalism in this contemporary expression stands discredited as a perversion of the biblical spirit." Chapter three considers neo-orthodoxy somewhat favorably, while orthodox beliefs are set forth as necessary to any theology called Christian. The last chapter, "Evangelical Responsibility," list such goals as rededication to positive preaching, a fresh conception of the Christian life, a positive approach to science, a concern for the unity of the body of Christ.

The book is somewhat verbose, couched in terms not for the average Christian but for the so-called scholar. It does not exhortate modernism, but flays fundamentalism, and claims an evangelical view which, while orthodox, refuses to be called fundamental.—Kenneth O. Bouton

## The Trouble Is . . .

**YOUNG ONLY ONCE**, by Clyde M. Narramore (Zondervan, \$2.95)

The author, writing from a background of much study and experience in his field, takes up problems common to young people and suggests solutions that are practical and authoritative. He combines his knowledge of psychology with Scriptural principles in dealing with a variety of subjects—from the importance of personal grooming to knowing God's will for one's life.

The book is very readable and inspirational as well as practical. Young people will enjoy it and profit from it.—Dorothy Martin

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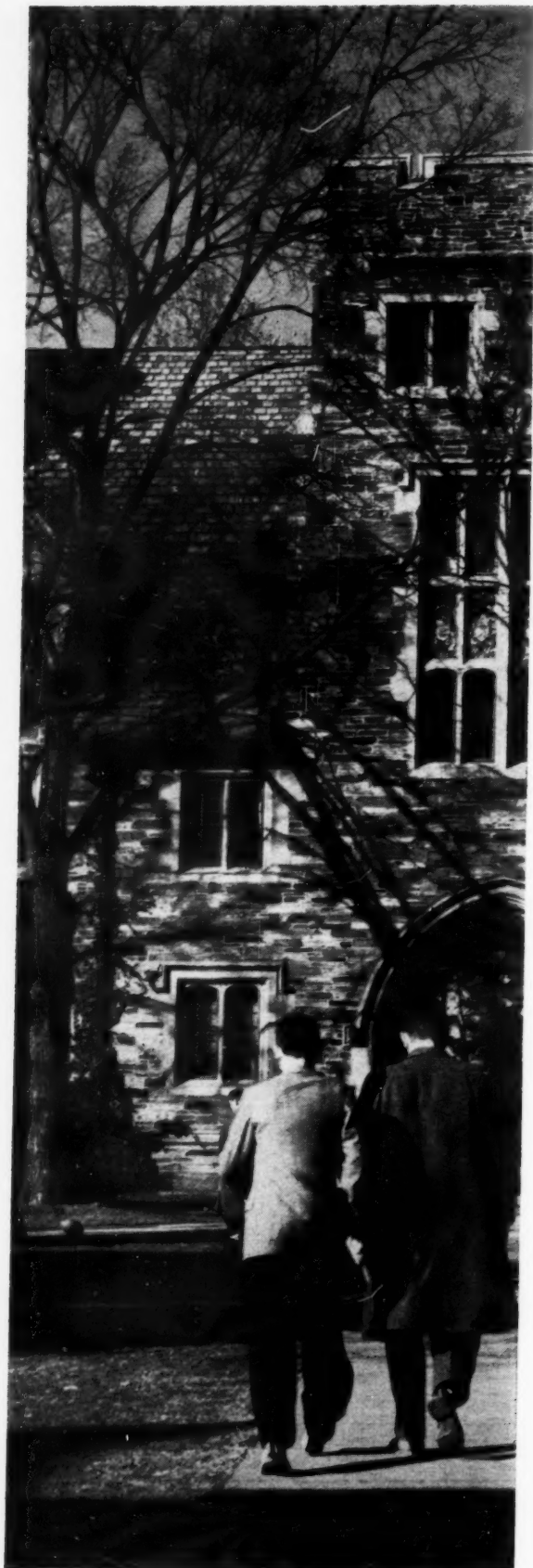
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Probably no man in the country today knows the Christian school picture more thoroughly than the author of this article, veteran registrar at Wheaton College. Here he shares a thoughtful word as to what is happening in our schools and what the June graduate from high school should know as he makes plans for his further education.

—The Editors

## Don't Underrate the C

**I**t was less than four years ago, in the fall of 1954, that the appearance of a little booklet created a major stir in the field of higher education. That booklet was Dr. Ronald B. Thompson's now widely known report, "The Impending Tidal Wave of Students." So great was the concern aroused by it that many states immediately set up commissions to study the problem and to find some way of accommodating the flood of students anticipated for the years ahead.

In his booklet Dr. Thompson, registrar of Ohio State University, pointed out that enrollment had increased from 238,210 in 1900 to 2,440,000 in 1950. On the basis of population, he showed that college enrollments would probably double by 1970.

Experience since 1954 would indicate that Dr. Thompson's estimate if anything was too conservative. Already college enrollments have passed the 3,000,000 mark. State institutions are facing greatly expanding enrollments and many privately supported colleges are trying to cope with an ever increasing number of applications although they have been unable to expand their facilities to any significant degree.

This is having a more far reaching effect than most Christians realize. For the individual young person it means more difficulty in gaining acceptance by the school of his choice. For the nation as a whole it means that a smaller proportion of the total student population is now receiving Christian training.

For many years enrollment in U.S. colleges and universities was almost evenly divided between state-supported institutions and schools which were privately endowed. Since the war, however, there has been a sharp rise in the proportion of students attending state-supported institutions until today those attending private schools—Christian or otherwise—account for considerably less than 40 per cent of the total college population. This means then that well under 40 per cent of our college students are now receiving basically Christian education.

✦ At this point we might ask, are not virtually all schools in the country providing Christian education? To this we say an emphatic, "No." Public education in the United States, as Dr. Frank E. Gaebelien, headmaster of Stony Brook School, states, is not Christian in the strict sense of the word.

"This does not mean," Dr. Gaebelien says, "that thousands of true Christians are not teaching in public institutions, nor that such institutions are devoid of ethical standards commonly associated with Christianity. It simply means that direct teaching of the Bible and the Christian faith is ruled out of public education."

It is generally agreed, however, that the spiritual or religious aspects of life are an important part of a truly "liberal education." Lack of spiritual instruction or emphasis leads to a

By Enock Dyrness

# the Christian School!

warped sense of values. Many of our present social problems may be attributed to the total absence of spiritual instruction in our educational system.

Yet in America today, as Dr. Gaebelein points out, "only the independent college or school is at liberty to carry to its logical conclusion a Christian philosophy of education. State-supported institutions, though committed to the pursuit of truth, find written across the great highway of religion these words: 'No Trespassing.' But with independent education there is no such barrier; the privately supported college and school still has freedom to follow truth into the spacious realms of the spirit and the eternal counsels of the Triune God" (*Christian Education in a Democracy*, Oxford University Press, 1951).

Such a trend toward predominantly secular education is a serious one. It can and will be halted only if Christians will show the same interest and enthusiasm for the cause of Christian education as the public has demonstrated in the secular field.

♦ But let us look at the problem now from the point of view of the young Christian about to graduate from high school. What kind of higher learning should such a young man or woman have? And what are the opportunities and problems prospective students will encounter as they explore the field of truly Christian training?

Let me say first that I believe every Christian young person should have the privilege of studying under Christian auspices whether or not he feels called to full-time Christian service. Our Christian schools merit the thoughtful consideration of every Christian parent and student. All too often children from Christian homes have been led astray through the pagan teaching of our tax-supported and secular institutions.

It may come as something of a surprise to Christian parents to learn that in most of our Christian colleges their children will often have better trained teachers—particularly on the freshman and sophomore levels—than will be found in some of the larger institutions where graduate fellows are frequently pressed into service as teachers of elementary courses. In our smaller schools freshmen will frequently enjoy the instruction of a department chairman whereas in a larger institution the senior instructors are reserved for upper-division and graduate students.

On the other hand, there need be no sacrifice of quality in order to have Christian instruction. Standard test scores indicate that students in Christian schools rank well above average in achievement. It is of course true that some colleges are stronger in one area, while others may excel in other areas. The choice of a school should therefore be made on the basis of the strength of courses which it offers, not on





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*Excellent instruction, high academic standing,  
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its size, which often may be misleading.

There still are those who have the mistaken notion that in order to get a liberal education or to prepare for some specialized field, such as medicine or engineering, it is imperative to take one's college course in a large secular institution. Nothing could be further from the truth. As a matter of fact, many graduate schools prefer students who have had their training in a private liberal arts college. There are Christian colleges in many parts of the country that are well qualified to train young people for the study of medicine, law and business, as well as theology.

† IMPORTANT as the experiences of the classroom are, it must be recognized that a large part of the student's education is acquired in his extracurricular activities. To become a leader a student must be given opportunities to acquire experience while in college. The smaller the institution the greater are the opportunities for individual student participation.

But this is an important area where the Christian school has a real advantage, for even in the larger Christian schools there are more opportunities for the Christian student to gain valuable experience.

There is never a dull moment on the campuses of our Christian schools. Every line of interest from the athletic events to the gospel teams contributes to the training of a well-rounded young man and young woman. Records indicate that young people from some of our smallest Christian colleges often excel in such fields as athletics, forensics and music, in competition with those from larger institutions.

Perhaps this is one reason why small colleges, including Christian schools, have made such an important contribution to national leadership. Speaking of this *Nation's Business* for April 1957 declares: "The anomaly of [the pressing financial needs of small colleges] is emphasized by the disproportionately great contribution which the American small colleges have made to national leadership in every field. The editors of *Who's Who* point out that these local institutions 'in relation to their enrollment contribute the highest percentage' of those getting this distinguished listing."

The article further states, "A recent analysis of the educational background of nearly 34,000 business executives re-

veals that while 12 per cent never went to college, 71 per cent of those who did are graduates of privately endowed small colleges."

† THE advantages we have just mentioned suggest a few of the reasons why Christian young people should not base their school decision wholly on the issue of finances or costs. It is unfortunately true that Christian institutions, in spite of the sacrificial service of their teachers, must charge a higher tuition than tax-supported schools. And all too often our evangelical institutions have very limited scholarship funds to aid worthy students.

It is still true, however, that individual initiative makes it possible for the student with a serious purpose and a willingness to work to meet his expenses in a Christian institution through summer employment and part-time work during the school year.

On the positive side, there are reasons why an education from a Christian school is worth some special sacrifice and effort. The Christian college seeks to provide a liberal education by introducing the student to the organized fields of learning, presenting the Christian theistic view of the world, of man, and of man's culture in the light of Biblical and natural revelation. It seeks to give the student a well-rounded training with adequate attention to his spiritual needs while not neglecting the physical and intellectual.

In a Christian college the so-called secular subjects such as physics and chemistry become more meaningful when it is realized that every law of science has its origin in God the Creator. Instead of "watering down" such subjects the Christian college gives them their true significance, and provides adequate preparation for graduate and professional training.

One of the most encouraging developments in the field of Christian education has been the rise of the Bible institute movement in the last seventy-five years. During the past decade there has been a marked tendency toward the strengthening and expansion of the program of these institutions. This is due in no small degree to establishment of the Accrediting Association of Bible Colleges which has brought about a wholesome standardization.

Some of the stronger Bible institutes still maintain a three-year collegiate

program, while many have adopted a four-year program leading to a Bachelor of Arts degree. Many of these offer enough training in the field of general education to qualify their graduates for admission to theological seminaries and other professional and graduate schools. The Bible institutes have been particularly successful in preparing young people for positions of leadership in the church and for missionary service.

+ **WHATEVER** type of school he chooses, the student should make sure: (1) that the training will fit him for the work he has in view, and (2) that credits earned will be accepted by any school where he may wish to take further study. These considerations, of course, bring up the matter of accreditation.

In simple terms an accredited school is one whose credits are recognized by a standardizing group and by the various schools belonging to that group. The most significant liberal arts and university accreditation, for example, is that provided when a school belongs to one of the several regional accrediting associations such as the North Central Association of Colleges and Secondary Schools. Such associations maintain definite standards so that a student's credits are readily accepted at face value by member institutions of the various associations.

In addition to the regional groups there are national accrediting associations such as the National Association of Schools of Music and the Accrediting Association of Bible Colleges. If a school belongs to one of these, its credits will be freely accepted by other members in the same organization.

It should be added that some institutions who have not been accredited are doing excellent work. If their programs provide adequate and recognized training in a given field and their credits are acceptable for further training, there is no reason why they should not be patronized.

Finally, Christian young people should look ahead. With the impending "tidal wave" of students descending upon us, it is increasingly important that parents encourage their children to make application to the institution of their choice as early as possible. This usually means that the formal application should be filed approximately one year in advance of the date of the anticipated entrance.

Our Christian colleges are seeking to meet the challenge of our day. Parents may send their children to such institutions with confidence, knowing that their program is geared to the spiritual as well as the academic needs of the student. Surely nothing is more important than full and rounded preparation of our young people, both for this life and the life to come!

END

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# CHART OF COLLEGIATE LEVEL CHRISTIAN SCHOOLS, Part I

Name and Location	Instruction	Special Courses	Student Body	Faculty: Full, Part Time	Tuition	Fees	Room, Board	Extra-Curricular Activities	Remarks
Buffalo Bible Institute (Ind.) 827 Delaware Ave., Buffalo, N.Y.	3-yr. Bible Institute	Missions; Theology; Christian Education	98	5	\$ 62.50 (semester)	\$37.50	\$235.00 (semester)	Chorale; prayer bands; yearbook	Extensive expansion plans
Houghton College (Wes. Meth.) Houghton, N.Y.	4-yr. Liberal Arts; A.B., B.S.	Missions; Christian Education	635	34	248.00 (semester)	30.00	56.00 (monthly)	Athletics; debate; radio; music	Full accreditation
King's College (Ind.) Briarcliff Manor, N.Y.	4-yr. Liberal Arts	Bible, Music, Phys. Ed., Science	300	30	248.00 (semester)	25.00	350.00 (monthly)	Chr. service, intercol. sports, etc.	Beautiful campus and facilities 50 min. from New York City
Manahath Educational Center (Evang. Meth.) Williamsburg, Pa.	3-yr. Bible Inst., 4-yr. Bible Col.	Bible; Education	23	3	100.00 (semester)	15.00	40.00 (monthly)	Under development	First year of operation
Philadelphia Bible Institute (Ind.) 1800 Arch St., Philadelphia, Pa.	3-yr. Bible Institute	Pre-Theol.; Chr. Ed.; Missions; Music	286	20	133.50 (sem., incl. fees)		250.00 (semester)	Chorale; Christian service; athletics	10-wk. Missionary Language Course; Correspondence work
Providence-Barrington Bible College (Ind.) 100 State St., Providence, R.I.	4-yr. Bible College	Bible; Nursing	455	25	192.00 (semester)	22.50	58.00 (monthly)	Prayer bands; athletics; musicals	Missionary emphasis; Foreign Missions Fellowship
Roberts Wesleyan College (Free Meth.) North Chili, N.Y.	4-yr. Liberal Arts; A.B., B.S.	Religion; Nursing	345	17	247.50 (semester)	35.00	66.00 (monthly)	Chr. service; publications; athletics	
John Brown University (Ind.) Silboam Springs, Ark.	4-yr. College		300	26	180.00 (semester)	40.00	60.00 (monthly)	Intramural sports; class activities	Vocational experience training
William Jennings Bryan University (Ind.) Bryan Hill, Dayton, Tenn.	4-yr. Liberal Arts		225	19	165.00 (semester)	30.00	225.00 (semester)	Christian service; music; athletics	
Columbia Bible College (Ind.) Columbia, S.C.	4-yr. Bible College, 3-yr. Graduate Program	Missions	383	21	75.00 (semester)	10.00	48.00 (monthly)	Intramural sports; social activities	
Dallas Bible Institute and College (Ind.) 3609 Swiss Ave. Dallas, Tex.	3-yr. Bible Institute; 4-yr. Bible College	Christian Ed.; Sacred Music	70	5	50.00 (semester)	7.00	61.00 (monthly)	Choir tour; Christian service; radio, TV	Favorable year-round climate
Bob Jones University (Ind.) Greenville, S.C.	Undergraduate, Graduate Programs		2800	219	150.00 (semester)	30.00	50.00 (monthly)	Athletics	Music, etc., without additional cost
Ozark Bible Institute (Ind.) Ozark, Ark.	3-yr. Bible Institute	Christian Ed.; Missions	30	7	none	10.00 (semester)	30.00 (monthly)		
Piedmont Bible College (Bapt.) 716 Franklin St. Winston-Salem, N.C.	3-5 yr. Bible College	Theology; Christian Ed.; Music	156	12	100.00 (semester)	15.00	53.00 (semester)	F.M.F.; Christian service	Full accreditation
Shenandoah Christian College (Ind.) 1232 Sylvan Rd., S.E. Roanoke, Va.	4-yr. Bible College		8	2	5.00 per semester hour	10.00 (semester)	60.00 (monthly)		Second year of operation
Trinity College (Ind.) Clearwater, Fla.	3-4 yr. Bible School, College; B.A. in Christian Ed.		140 —day 90 —night	14	400.00 total cost for entire school year			Gospel teams	Near business district; part-time work abundant
Washington Bible College (Ind.) 1441 Rhode Island Ave., N.W. Washington, D.C.	4-yr. Bible College		89 —day 300 —night	7	75.00 (semester)	9.50	60.00 (monthly)		
Briercrest Bible Institute (Ind.) Caronport, Sask.	3-yr. Bible Institute	Christian Ed.; Music; Pastors	505	24	30.00 (semester)	none	35.00 (monthly)	Music; Christian service	Peaceful location
Prairie Bible Institute (Ind.) Three Hills, Alta.	3-4 yr. Bible Institute	Tropical Medicine	600	20	60.00	none	30.00 (monthly)	Christian service; music; athletics	
Toronto Bible College (Ind.) 16 Spadina Rd., Toronto, Ont.	3-yr. Bible, degree or diploma	Missions;	185	6	none	45.00 (year)	48.44 (monthly)	Christian service	

E A S T

S O U T H

C A N A D A

Chart lists schools which have appeared in MOODY MONTHLY advertising columns during the past year.



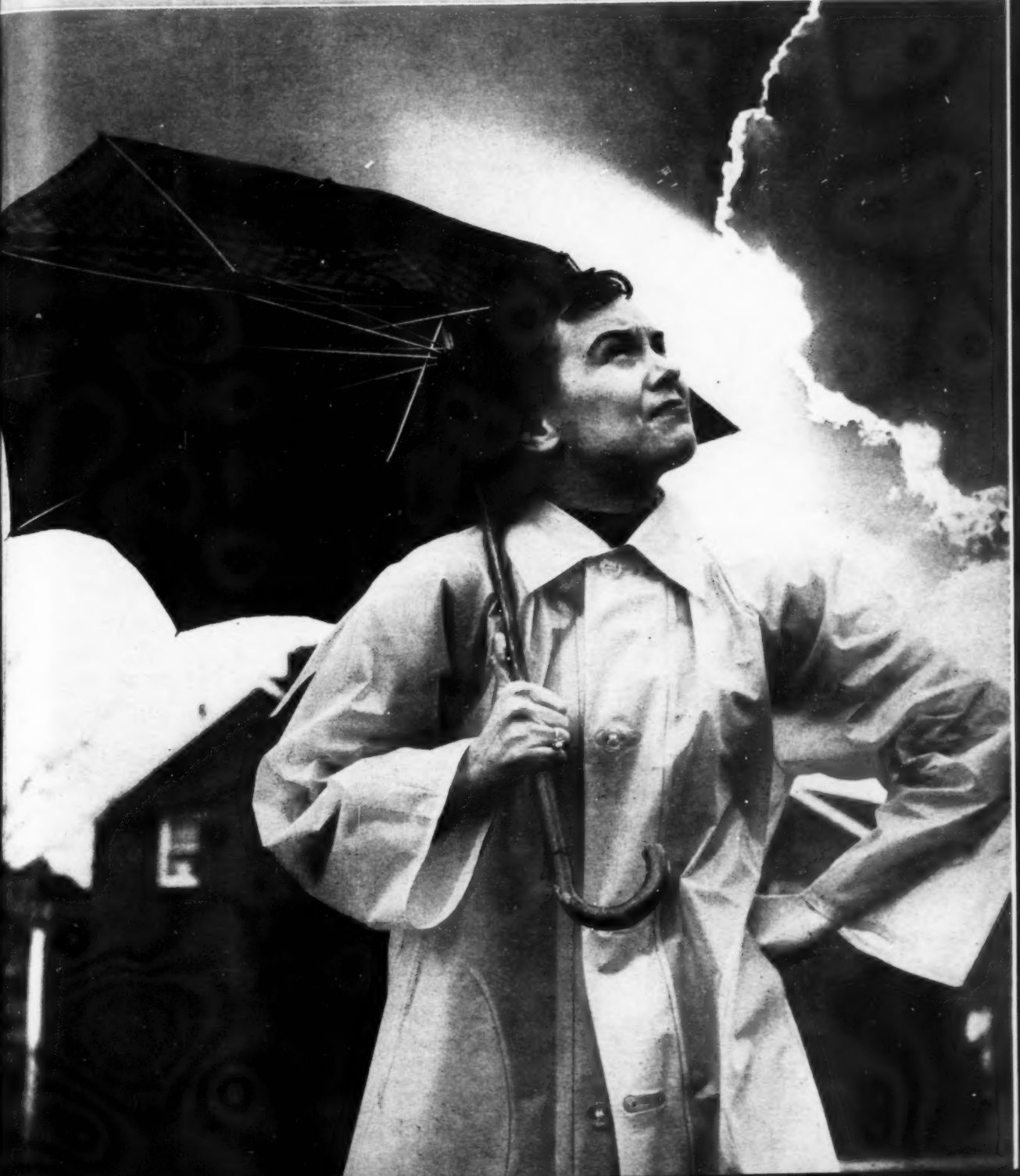
HAZEL GODDARD, Editor

# YOUTH

## Supplement

D A Toronto Bible College (Ind.)  
16 Spadina Rd., Toronto, Ont.  
3-yr. Bible, degree or diploma  
Missions: 185  
6 6 none 45.00 (year) 48-64 (monthly) Christian service

Chart lists schools which have appeared in MOODY MONTHLY advertising columns during the past two years.





FREDDIE . . .  
yearning to belong



MOTHER . . . tried not to "preach"

# THE

Beginning a story By JANE P. HIRAL

**F**REDDIE BLANTON polished the last section of cream-colored fender with growing pride and self-accomplishment. Shortly after, he was glowing from a refreshing shower and shave. How good it was then to slip under the wheel of his car, hear the gentle purr of the motor of his car, and feel it swing easily to the right or left or straight ahead at his command.

Away he drove—out of earshot of his mother's kind but persistent exhortations—away from the unbreakable cliques at school, the other youth and their superior ways. He sighed contentedly. Ah, yes, when he was back of the wheel of his car, toying with the engine, or merely lowering the green plaid top of the convertible, he was king. And that was more than he could say about most of his other contacts.

He covered block after block, other sounds only faintly reaching him, while the warm breeze brushed his tingling cheeks and tossed his unruly hair.

As he passed the Christian Youth Recreation Hall he heard laughter—laughter that penetrated his inner thoughts and reached hidden yearnings. Impulsively, he brought the car to a stop, parked outside, and entered. The interior was inviting. At the far end of a large room he saw some young people gathered around a piano. Others were seated at small tables playing games. Some were giving a ping pong ball swift action. All of them seemed to be having the time of their lives.

Freddie was just beginning to realize how strong was his yearning to be one of the crowd when he saw one of the fellows coming toward him. At first his feet were like lead, but suddenly he turned and almost ran from the place. Nobody was going to preach to him! It was bad enough to hear it constantly from his mother, especially these last few months since she had become a Christian! Let them have their religion if they wanted it, just as long as they left him out!

Without a backward glance at the perplexed youth left standing in the doorway, Freddie jumped into his car and sped away. Away? From what? Anything! Everyone! Somehow he just didn't mix, and he couldn't seem to do a thing about it.

SCHMERLER



REANNE . . . looking for thrills



DICK . . . supplied the gang "real fun"

# SEARCH

♦ GAY lights at Lonnie's Drive-In blinked a welcome. But the thing that really gripped his interest was the sign: "JUMBO MALTS HALF PRICE." From the teenagers he saw milling about he figured they must be tops. He placed his order expectantly.

"You celebrating, too?"

He turned. "Huh? Me? Oh, no—just fooling around—." Nervously he awaited the malt.

"I'm celebrating. Just joined a club."

"Yeah?"

"Yeah. You like clubs?"

Freddie shrugged his shoulders.

"You'd like this one. Cool. You know, for guys and gals that are tired of the ordinary run of things—want excitement. You know."

His malt was served, but he would have enjoyed it more if the fellow had kept still about the club. Clubs? What good were they? You had to be a mixer—something he wasn't. He retreated into sullenness.

♦ DAYS passed while he sank deeper in the old rut: unwelcome sermonettes from his mother, cliques every place else. But there was his car, anyway. Not a speck of dust on the dash, and the white sidewalls spotless.

On Saturday night, just as he was about to leave the house, Mrs. Blanton approached him. "Freddie—"

Her motherly features reflected anxiety as she touched his shoulder lightly.

He had seen that look before and he braced himself. No sentiment for him. Gruffly he forestalled it. "Aw, I don't want another sermon, Mom! I'll go to church when I'm ready and not before!" Angrily he slammed the front door and sought refuge in his car. He rammed the accelerator to the floor board while the engine roared, and gunned her.

Sadly his mother watched from the window. She hadn't wanted to preach, but what could she do? As she breathed a

prayer, she was keenly aware of the failure of earlier years, in not bringing up her son in the fear of the Lord.

Minutes later, Freddie found himself pulling up in front of Lonnie's Drive-In.

As he surveyed the different foods available, he heard a voice.

"Hi there!"

What? That guy again? It was. The lanky figure emerged from a group of several other fellows and girls who appeared to be in their late teens or early twenties.

"Want to join us? The gang, I mean? Lots of fun. Reanne wants to come in, but we can't take her until we get another fellow, too. One of the rules. More exciting that way. How about it?"

Freddie looked at him and hesitated. Yet he was pleased. Here was a chance to be one of a gang. He felt a thrill of satisfaction and excitement.

"Well, let me give it a think—"

"Swell. While you're thinking come on and meet the bunch."

There were five of them. They milled about him, made jokes, and urged him to join them. Their get-togethers, they insisted, were *real cool*.

Dick, apparently the leader, said, "Let's put it this way. You like to have fun, don't you?"

"Sure!" wholeheartedly.

"Then come on! We can promise you excitement and fun every night, if you want it. Dues are easy enough. Got to have them, you know. Makes more fun. You know."

The dues might be easy for some, Freddie thought, but they did seem a little high. Then a spirit of recklessness gripped him. He wanted to be one with a crowd, didn't he? What was he waiting for? That broke the bondage. Fervently, "I'll do it!" he said.

Pride rode high that night for Freddie. If those at school could only see him now! Driving along with a car full of chums, a cute girl close beside him—boy, this was great! He was one of the gang!



✦ THAT was the beginning. Night after night he was with them. At times his conscience hurt, but in that jovial crowd conscience was ignored. He did get somewhat worried one evening when they started to talk about "lifting" a car. But they settled for something within the law. Freddie considered this fortunate, because to remain in good standing everyone had to take part.

It didn't take him long to understand that the "fun" wasn't as tame as it had started out to be, and that if one of the gang failed to join them, the others soon found out why. And the reason for his absence had to be good—or else!

One evening especially, Dick seemed to be in an extra keyed-up state of mind. He bore a mysterious air and seemed anxious to get the crowd rounded up and off to some new rendezvous. Tonight was his night to plan the fun!

"You want a real thrill? Man, we're going to have it tonight! Down at Menoit Beach—"

"Rather deserted there, isn't it?" came from one.

Condescendingly, Dick eyed the speaker. "Deserted! Wake up! That's the idea! We've got flashlights, haven't we?"

The gang was eager to be off. Questions as to exactly what the plans were, were carefully avoided. Freddie thought he detected some hesitancy in Reanne's glance, and he himself was uneasy. What would his mother say? Yet, he was keenly desirous.

After endless turning on side roads they finally reached Menoit Beach. There was no sign of life anywhere—only the sound of rushing surf as it broke upon the shoreline.

✦ THE nearly full moon reflected across the water. Cliffs and rocks surrounding the desolate beach gave it an aura of mystery and beauty. Eager sounds of unsubdued youth filled the air.

"Gather around!" called Dick. "Think this is worth the trouble to get here?" He pulled a box from his bulky coat pocket and opened the lid. "In my spare time I made a little haul. Look!"

A chill came over Freddie as he peered. In the box was a spoon, a medicine dropper, and a hypodermic needle.

Dick snapped the lid shut. "Now remember, if anyone squeals—" his eyes squinted and his mouth drew taut, "you can count your life cheap. We'll have to draw straws to find out who are the lucky ones. There isn't enough to go around. And of course you know what we have to do if we like it. It runs high—but I know where to get the stuff. Now, here are the straws. We all pick, and the four long straws get the break!"

Frantically, Freddie tried to think of a way to escape, but his brain was numb. He looked at Reanne. She looked scared. What could they do? If they ran, they would be mobbed. If they refused to take part, they would be beaten. No question about that!

Dick held out the straws to him as cold beads of perspiration dampened his forehead. Hesitatingly, he chose one. How could he have gotten mixed up in a thing like this! He looked at the straw and sighed with relief. It was a short one. How about the others? How many of the kids were hoping for a long one? He studied their faces but he could see only eagerness and recklessness predominant. A feeling of fright overcame him. What would happen before the night ended?

It was Reanne's turn. She tossed her blonde hair to gain an air of nonchalance, but Freddie could see that her hand was shaking. He held his breath. Slowly she drew. It took a long time. Wildly she sought his gaze as if seeking help. And then—suddenly—she was only a limp figure in the sand, her fingers still clutching—a long straw.

"What's the matter with her?" Dick snarled. "Chicken?" Roughly he stooped down and seized her by the shoulder. But as the moonlight revealed her colorless face he stepped back, an odd expression on his face.

[TO BE CONTINUED]

Three days packed with sessions on Bible study, song leading, soul winning, problem panels, rallies, club helps . . . and they call it . . .

CLUBORAMA is the name Youth for Christ leaders in the Middle West have given to what used to be called a "Retreat." For the past three Christmas-New Year's holiday periods Wheaton College has given permission to the Central States Area of YFC (Illinois, Indiana and Wisconsin) to bring in an average of more than 600 high school and junior high school young people for a three-day session of spiritual inspiration and practical instruction.

In the most recent Cluborama, speakers included Dr. Louis Paul Lehman of Grand Rapids, Mich., Dr. Ted Engstrom, YFCI president, and Rev. Sam Wolgemuth and Rev. Carl Bihl, Youth for Christ Overseas Director and Vice President respectively. Eight different class sessions, ranging from song-leading to soul-winning, filled out the morning hours, followed by a problem panel after lunch.

Evening rallies in the college chapel featured the music of WMBI staff members Bill Pearce and Dick Anthony.

Biggest aim of the conference is to help young people do a better job of reaching lost teenagers through their own individual witness, and through the collective impact of the Youth for Christ high school club on campus. Delegates came from almost 200 of the 250 high schools where YFC Bible clubs operate in the Central States area.

In assessing the value of Cluborama, or any other holiday conference, there is no doubt that the words of the young people themselves will carry more weight than any other thing. So here, just as they wrote them down at the end of three crowded days, are summaries of what happened in the lives of a quartet of teenagers.

As I was looking forward to Cluborama there were three things which I especially wanted to get from it: (1) A greater burden for the kids in high school, and ideas on how to go about reaching them; (2) A closer walk with the Lord; (3) A testimony to the unsaved kids who would be attending.

I thank God for how He has spoken to me through the different speakers. Just this morning the speaker stressed the importance of being willing to be a missionary. It was last February the Lord began to reveal to me that He wanted me to be a missionary. Today as I took in the message it seemed as if the Lord was assuring me of His call. I thank Him for that.

This year I attended the classes on soul-winning and advanced Bible club know-how. Because of these classes, I have learned how to be a more effective worker in the high school. I must say that Cluborama has really been a valuable experience for me.

Annette Mollar,  
Fox River Grove, Ill.  
(senior, Crystal Lake high school)

What did Cluborama do for me this year? The answer can be given in one simple statement: "It fired up what it did for my life last year." Last year I discovered that God really had power for this helpless guy.

# CLUBORAMA

After learning how to prepare a message, I put it to use. Before deciding at Cluborama to give all to Christ I stuttered like mad when I faced an audience. Since then I won the city and state Youth for Christ "boy preacher" contest. I also found I could lead the lost to our wonderful Saviour.

This year it was like hearing God's call all over again. My hope and prayer as I write this (at the close of my last Cluborama) is that God might keep giving me the strength and power to live all for Him and that He might use me more than he ever did before.

James Hansen,  
Milwaukee, Wisc.  
(senior)

When I came to Cluborama, it was with the hope of learning about God's Word and having fun. The Lord certainly blessed me exceedingly above all my expectations. The classes on follow-up and Bible were terrific!

One of the things I heard one of the speakers say went like this: "If at any time in your Christian experience you loved the Lord more than you do now, you are a backslider." I realized my lack of true love for the Lord and asked Him for help. By the end of Cluborama '57, my love for my Saviour and Lord had come back, bringing a frog in my throat and a welling of tears as I thought of His love for me.

Bernie Finch,  
Indianapolis, Ind.  
(senior, cross-country letterman)

The main reason I came to Cluborama '57 was to find out how I could make my YFC club better, so we could see more kids saved. I had never been to Cluborama before, but I thought I could benefit by learning what other kids are doing in their clubs.

This conference has given me a new desire to serve the Lord more in our school, and with the Lord's help I hope our club will be better. I am sure the ideas I received here will help a lot, and I thank the Lord that I was able to come and learn more of Him.

One idea presented will really help our club, I think. That was that we should do more witnessing and have more publicity. The different programs Bill Eakin told us about will help a lot, too, because that is where our club falls short. I am going to try to get our club organized so that each person has a job, each meeting is interesting, and we will see kids getting saved.

I thank the Lord for the Bible know-how class because I had never studied the Bible systematically before. With the knowledge gained from that class I hope to really get a lot out of my Bible.

Jim Iverson,  
Davenport, Iowa  
(senior, football letterman, YFC club president)



Conference chorale rehearses on platform of Pierce Chapel, Wheaton College. Jim Iverson is on the extreme right of the second row.



Carl Bihl, chorale director, talks things over with "Mom" Crowell, conference organist. Annette Moller, at the left, is listening in.

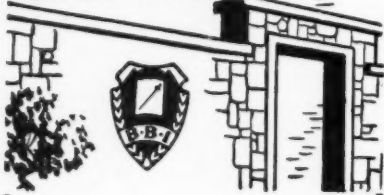
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## TEEN TIP-OFF

from your YS Editor

### Short Cut to God

Hello—

You will notice we have found a new spot for our talks together. Maybe it's because the things we discuss each month deserve a little more privacy. Anyway, I hope you don't object to coming back to this corner.

As you know, I get most of my ideas for this column straight from teenagers like yourself, and most of the thoughts come out of private conversations I have with them. That is true again this month, and you can thank an honest, straight shooting high school senior if what we talk about gives you some help.

This girl is leader of her youth group in a good sized church and came weighted down with a big problem. Her conscience had bothered her for some time because she was in a position of leadership and knew in her heart that she did not have the spiritual answers herself.

Because of her humble honesty it was easy to detect that while she did have a great many answers she did not have the most important one. She knew a great deal about God, about prayer, about the Bible, about church doctrines—yet there was something lacking, and she knew it. She looked amazed and puzzled when I told her she was trying to take a short cut to God.

I pointed out that God had a certain plan as to how men should reach Him and she was ignoring it. She was directed to these verses in the Bible.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"For there is one God and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

". . . thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21).

God's own Word made her realize that she was leaving Christ out of her Christianity.

After our conversation she said something like this, "Why haven't I been told this before? I am sure that most of the young people I know do not realize the important place that Christ plays in the spiritual picture."

How is it possible for young people to grow up in a Bible teaching church and fail to grasp the most important part of the gospel? Here is what sometimes happens:

They are taught all of the truths. They know them, can quote verses, sometimes even explain the plan of salvation fully. They may even know all about Christ and the part He has in redemption, but they become satisfied with their knowledge, believe that they have all the answers, and fail to recognize that salvation involves a personal contact with Christ.

Let me give you a simple illustration: You are in a ship that's going down. The lifeboats are made available and the call is sounded. You know that if you stay where you are you will sink with the ship. You believe the lifeboat could save you. But until you step aboard the lifeboat, all you have is an opinion. The moment you leap into the lifeboat, your opinion becomes belief, and your believing becomes to you a saving reality.

Jesus Christ is the only lifeboat sent by the Father to save you. You cannot reach God without Him. There are no short cuts. There is no other way.

Perhaps this brief discussion has not been for you. I hope that you have taken God's Way and know it. In that case what has been said may give you some help in understanding that spiritual confusion of some of your friends and perhaps you will be able to help them. But if this is for you please go back and read it again—especially the Scripture portions—and if I can help you further please feel free to write me. We are friends, aren't we?—H.G.



# YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» Christian Onward Movement, they call it, as the Baptist General Conference heads into the third phase of an ambitious two-year-long denomination-wide program to put new life into youth activities. Powerlife conferences this spring will follow on the heels of a Scripture memorization drive begun during the past fall, and a study course entitled The Road to Leadership. The final phase is scheduled for summer in the form of youth caravans, select teams of mature young people traveling during summer vacation time, visiting denominational camps and conferences. The program is geared to wind up at the church's Quadrennial conference in 1959.

» Shopping Center Helps Gordon! That wasn't the headline when Filene's opened a huge branch of their famed Boston department store only 10 minutes drive from Gordon College's newly relocated campus at Beverly Farms. But when the center is finished an increasing number of Gordon students will find much-needed employment in the 70 stores. An electronics plant even nearer to the campus is still expanding and employing additional Gordonites, confirming the wisdom of school leaders in moving out from Boston. In the four years since the move, Gordon has invested almost a million dollars in the new site and buildings.

» More building on campus, at Rockmont in Colorado, and Westmont in California. Rockmont College's project is the new 20-acre campus, to be followed by a \$50,000 multi-purpose building housing classrooms, administrative offices, and student living quarters. Westmont college, faced with mounting enrollment (now 373) plans a continued push for new dining hall and furnishings, dormitory furnishings and scientific equipment.

» Teenagers in Brazil want their lives to count for Christ. Evidence of this comes in a letter to Youth for Christ headquarters in São Paulo from Vera Helen Lotto: "We who are students have to be a witness in the schools. Almost daily I carry my Bible to school, and most of my schoolmates ask me about Jesus and about portions of the Bible. They want the same happiness that we have as believers. But we need someone to help us, and to teach us a better way to attract them to Christ. Some months ago, as an answer from God, we learned of the existence of the YFC Bible clubs that have meetings with students, forming a group of evangelical believers in the school that will permit us to attract students that are not Christians."

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## What Does the Bible Say?

By ANTHONY C. CAPON

How often have you received a letter and allowed it to remain for days in your pocket unopened? Very rarely, I would imagine, especially if you knew that it was from a close friend and contained something important.

The Bible is a great letter from God to you. It took many generations to write; it has taken many years to reach you. It has been carefully preserved and transmitted. Many gave their lives to ensure that it did not get lost in transit.

The letter has reached you at last. You know who wrote it; you know it must contain many important things. It has come into your home; it is in your hands. OPEN IT!

The series we begin this month is to help you get that Book open, and read the divine letter. We are not trying to provide a substitute for your system of daily Bible reading. There is no substitute for that. Our aim here is to help you get into it, by looking at some of the main messages of the Bible as they may be traced through the Old and New Testaments.

The articles are deliberately cast in a form which will make them almost meaningless if your Bible is not open before you. So please get it out now!

**What you need.** All you need for this brief monthly study is an open Bible, a pencil, a notebook, a little time, and a real desire to learn something from God's Word which can be put into practice in your own life.

**What to do.** Go through the article

carefully, section by section. Read the questions thoughtfully, then write the answers in your notebook. At the end of the complete article you will find three questions by which you can test yourself. They are also to help you in translating truth learned into truth practiced in daily living.

★ This month we want to get into what the Bible says about separation and our first question is, *who separates whom?* Do we have to separate ourselves from the world, or does God do this for us? (Lev. 20:26)

So separation begins with a sovereign act of God. How is this described more specifically? (Deut. 7:6; Isa. 43:1)

You will see in the above two verses the three steps by which the Lord separates a soul to belong to Him. When does each of these steps take place? (Eph. 1:4; I Pet. 1:18-19; Mark 1:20)

Therefore in God's eyes every Christian is already a separated person. God Himself has separated him by a process which began before the world was, and is continued through his conversion. But there is also another side to this. (II Cor. 6:17) Who is doing the separating in this case?

★ So there is also a response to be made by the Christian, by separating himself. The next question to ask is, *from what* is a Christian to separate himself?

Read II Corinthians 6:17 and Leviticus 11:44. These two verses indicate the first

thing we are to separate ourselves from. I John 3:9 gives it to us in one word.

There is a second thing also, which is not actually sin, but which constitutes a danger to the Christian because it is a special sphere of Satan's activity. (Rom. 12:2; I John 2:15) In the next verse (I John 2:16) John describes just what he means by the last word in I John 2:15. He uses three simple phrases. What are they?

The first of these phrases means having sensual pleasures which take away from the soul's deep joy in the Lord.

The second phrase means looking at things which lead to heart-sin, and which hinder our full love for Christ.

The third phrase means ambition and the desire to make a name for oneself, which prevents us from living for the glory of Christ alone.

From these things the Christian is to separate himself.

A third way in which the Christian is to live a separated life is also important. (II Cor. 6:14)

This does not mean that we have to refuse all contact with non-Christians (if we did that we should never win them for Christ), but that we are not to form unwise alliances with them in personal or business life. Here is a Bible example of each kind of wrong alliance.

1. Deuteronomy 7:3. There are several characters in the Bible who failed their Lord through marriages with unbelievers. See, for example, the cases in I Kings 11:1, 3, and in Judges 14:1.

2. Genesis 13:12-13; Genesis 19:1. This 19th chapter tells how the wickedness of Sodom finally brought about its downfall, and how Lot and his family lost everything in the disaster. Lot's mistake was not in living in Sodom, but in sharing in the corruption of its life.

♦ The third question to ask ourselves is, what is the purpose of separation? For whose sake are we to be separated? (Deut. 7:6; Eph. 1:12)

Every failure in our life of separation, every compromise with the world, every deed or word of shame, robs God of glory. But it also robs men of their opportunity to see that glory in us, as our final verse shows. (I Pet. 2:9)

We are to be separate, then, for whose sake?

♦ THEN finally, what does separation mean to you?

In what sense are you as a Christian already separate from other people?

How can you live in the world and at the same time be separate from it?

For your own spiritual benefit, write down any points in which the Lord is showing you that you need to live a more separated life.

END

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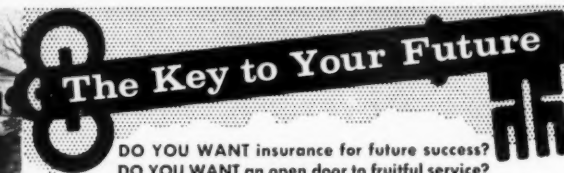
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# Witnessing that Wins... at Work

By Joyce Berggren

You are now well along in your second semester, and you are already thinking about that summer job. Or you are in an on-the-job training program, and you want to make your testimony count as a "working" Christian. How do you go about it?

At first, probably, you can witness best by not saying a word. Do it by being the most willing worker, the most cheerful coffee-break companion, the most efficient learner on the job. Nothing impresses an employer like a teen-ager who is serious about his work and really exerts himself to make a go of it.

Of course, you won't take a job that would reflect on Christ. But you may not know all that the job entails until you've taken it, and in the process of learning you may find that some of your duties compromise your testimony as a Christian.

If later you are called upon to wear immodest clothing (as a car-hop, for instance), or to serve beer as well as soft drinks, you will have to apply Peter and John's advice, "We ought to obey God rather than men" (Acts 5:29). This may mean getting a different job or foregoing a promotion, but God always vindicates you eventually if you remain true to Him.

Steer clear of questionable companionships off duty. You may need to bring your lunch if your working place offers only bars or taverns to eat in. Be firm about refusing off-color joke sessions; you'll be laughed at, but you'll be respected for it. If your fellow-workers ask questions (and they will, the first time you refuse a cigarette or a drink!) answer them, preferably with Scripture, but don't preach. Be reasonable about your stand without getting smug about it.

A Christian co-worker of mine in civil service demonstrated this type of witnessing beautifully. She had been typing district job breakdowns, great four-foot sheets of carbon-backed vellum that made erasures impossible, with more than 180,000 characters to a page. Midnight was approaching on our fourth night of overtime when, on the last line of the page, she struck a wrong key. She stared a minute, shut her eyes, and moaned, "Oh, no!" Without another word, she rolled a new sheet into the long-carriage machine and started over.

Later another co-worker commented to me, "We could use more Christianity like hers."

She had never spoken a word of what we usually consider "testimony," but what she *didn't* say under that tremendous pressure struck so deeply home that, one by one in the ensuing months, several of her fellow workers gave their hearts to the Lord.

END

March, 1958

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and ability to fulfill contractual obligations. Further information concerning products or services should be obtained by writing directly to the advertiser. Please mention Moody Monthly when writing to advertisers.

Dear Friend,

It is a wonderful fact that "God is not willing that any should perish." Seemingly He gives repeated opportunity to receive the salvation He has so wonderfully provided.

If you are not yet a Christian, the very fact that He has led you to this page should stick in your mind as another evidence of His concern for you.

As His servants, may we again press the importance of three life and death facts:

1. *You need to be saved*—Satan would deceive you by suggesting that you are "exactly as good" as other folks. And you are. But God's Word warns that *all* have sinned and come short of God's holy requirements. We are all breakers of God's law, spiritually dead and condemned for what we are and what we have done. And face this fact: *God will not excuse or ignore any person's sin.*

2. *But God has made abundant provision for your pardon through the cross of His Son.* "God sent not His son into the world to condemn the world, but that the world through Him might be saved" (John, chapter 3, verse 17). Here is God's unspeakable mercy: not that He will condone sin, but that He placed our sins on His own Son, poured out His judgment on Him and now offers pardon to all who receive His Son as Saviour and Lord.

3. *This means that salvation depends upon an act of the will—repentance and faith in Jesus Christ.* Repentance because if you believe what God says about your sins, you will turn from them; faith in Christ because salvation has been purchased for you if you will trust in Him.

Of course, the Bible says all this and says it better:

*For all have sinned and come short of the glory of God* (Romans, chapter 3, verse 23).

*The soul that sinneth it shall die* (Ezekiel, chapter 18, verse 4).

*... Christ died for our sins according to the scriptures; ... and that he rose again the third day according to the scriptures* (I Corinthians, chapter 15, verses 3 and 4).

*For whosoever shall call upon the name of the Lord shall be saved* (Romans, chapter 10, verse 13).

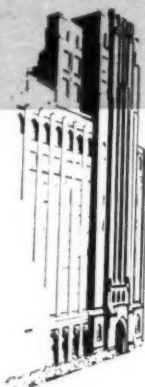
If you desire to receive Jesus Christ as your Saviour and the Lord of your life, simply tell Him. Thank Him for saving you. Then notice what God says to you in these passages:

*I John (the epistle), chapter 5, verse 13; Romans, chapter 8, verse 1; John, chapter 1, verse 12.*

Readers who make a decision for Christ as a result of this message are invited to send a card or letter to "The Last Word," MOODY MONTHLY, 820 North LaSalle, Chicago 10, Ill., for information to help them in continuing the Christian life.



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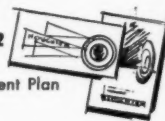
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